Shepherds

DECEMBER, 1949

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." Luke 2:8

MY COVENANT CARD

Check

"I will pray"

COVENANT SUNDAY—January, 1950

At this the beginning of the Year of our Lord 1950, the last year of the first half of the 20th Century,

Believing that the greatest need of our nation and our world is spiritual, and that all church members should be true Christians, and

Believing that prayer is essential to the highest Christian life,

( ) I hereby express my faith in prayer for a spiritual awakening, and covenant that I will pray daily for America to be won by Christ and His Church

Name _____

Date _____

I will keep this card in my Bible or Upper Room, or on my dresser, or close by as a reminder

---

To My Pastor ON COVENANT SUNDAY

At this the beginning of the Year of our Lord 1950, the last year of the first half of the 20th Century,

Believing that the greatest need of our nation and our world is spiritual, and that all church members should be true Christians, and

Believing that prayer is essential to the highest Christian life,

( ) I hereby express my faith in prayer for a spiritual awakening, and covenant that I will pray daily for America to be won by Christ and His Church

With the help of God, you, and my church, I intend to carry out my covenant

Name _____

Address _____

Check

"I will pay my vows unto the Lord"

MY COVENANT

Mail

this section to TIDINGS and receive FREE prayer folder to help you carry out your covenant

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

I have this day _____, 1950, signed the Covenant card to pray daily for a spiritual awakening that America might be won by Christ and His Church.

Please send, without charge or obligation, your prayer card folder that contains prayer suggestions, helpful Scripture references, and a space for my personal prayer list—and also information of new prayer materials available.

(Rev., Mr., Mrs., Miss) _____

Address _____

City, Zone, State _____

Observe

COVENANT SUNDAY

In Every Church
January 1
or first
Preaching Sunday

Usher in

1950

With a Great
Prayer Emphasis

The two-color, Three Section (folds twice) card printed at left is available from

TIDINGS $1.50 per 100

Major on prayer and the prayer emphasis

UNIVERSAL WEEK OF PRAYER
January 1-8

COMPLETE COVENANT AND WATCHNIGHT SERVICES ALSO AVAILABLE

See TIDINGS order blank

SHEPHERDS

December, 1949
Vol. 4—No. 3

Geo. H. Jones, *Editor*
Henry Koestline, *Editorial Assistant*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for their Membership and Evangelism Committee at the rate of seven subscriptions for $10.

Single copies, 15¢. Quantity orders of a single issue, as long as the supply lasts, 10¢ a copy.

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Make Christmas Mean Christ

Use Christmas and the Advent Season to Build Up the Spiritual Life of Your People and Win New Persons to Christ

Order Blank for Helpful Literature

FOR CHRISTMAS AND THE ADVENT SEASON

_____ **The Nativity Story in Art,** by Howard W. Ellis — 15¢ each; 25 for $3.00; 50 or more, 10¢ each _____
A beautiful 2-color 20-page booklet that tells the Christmas story in picture, Scripture reference, and interpretation. Place this in every home, or offer it for sale at the church. (Order envelopes separately below.)

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Contains place for gift of self, and also for baptism of infants. (See page in Shepherds.)

_____ **How Shall I Spend Christmas?** 3-color leaflet by J. Manning Potts — $1.50 per 100 _____
The editor of *The Upper Room* makes helpful suggestions for family groups and individuals.

_____ **Christmas Radio Scripts,** by Robert L. Curry entitled, "They Who Saw the Star" — $2.50 the set _____
Five scripts, suitable for one or more voices, for 25-minute radio programs. Can be used daily or weekly.

_____ **Baptized Today,** a message to parents concerning the baptism of infants — 5¢ each; 12 for 50¢ _____
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_____ **Covenant Sunday Cards,** to deepen the prayer and spiritual life of members — $1.50 per 100 _____
Two colors—in triplicate—as printed on inside front cover. For a spiritual advance, let every church order one for every member.

_____ **John Wesley's Covenant Service,** as printed in "The Book of Worship" — $2.00 per 100 _____
Eight large pages, with service printed in full. Use it for spiritual results in the Advance for Christ and His Church.

_____ **Service of Worship for Covenant Sunday or Watch Night,** prepared by Geo. H. Jones — $2.00 per 100 _____

_____ **Beyond the Dark, the Dawn,** a Watch Night Service prepared by Earl Marlatt, author of "Are Ye Able?" — $2.00 per 100 _____

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_____ **OUR PROTESTANT FAITH,** by William R. Cannon, 64 pages — 35¢; 12 for $3.00 _____
A new book for the layman, written in 10 inspiring and stimulating chapters

_____ **A PROTESTANT PRIMER,** by Clarence Seidenspinner — 25¢; 12 for $3.00 _____
Revised edition. 64 pages. Highly recommended by all.

_____ **THE BELIEFS OF A METHODIST CHRISTIAN,** by Clinton M. Cherry, 96 pages — 35¢; 25 or more, 25¢ each _____
To give the member a grasp of the fundamental Christian (and Methodist) beliefs in this year of "Our Faith."

_____ **THE METHODIST PRIMER,** by Bishop Charles C. Selecman, 64 pages — 25¢; 25 or more, 20¢ each _____
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Deals with four fundamental things that every person can do for a real spiritual ADVANCE.

_____ **I, Too, Am a Catholic,** by Bishop G. Bromley Oxnam. Two colors — $2.00 per 100 _____
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_____ **I Believe in the Church,** by Bond Fleming. Two colors — $1.50 per 100 _____
A message for every home to give greater appreciation of the church and inspire loyalty to it.

_____ **I Go to Church Sunday,** by George W. Crane — $1.50 per 100 _____
This message by a layman, the eminent newspaper columnist and psychologist, demands a reading by all.

USEFUL CARDS AND FOLDERS—KEEP A SUPPLY ON HAND

_____ **Survey Cards.** A "Friendly Community Study" *family* survey card — 50¢ per 100 _____

_____ **Prospect and Assignment Cards.** For listing prospects for visitors — 50¢ per 100 _____

_____ **Record of Commitment Cards** (check kind below)

( ) With Methodist Membership Questions on back — 50¢ per 100 _____

( ) Without anything on back — 50¢ per 100 _____

_____ **Attendance Registration Cards.** To check attendance and find prospects — 50¢ per 100 _____

_____ **Be a Member Where You Are** (new) — $2.00 per 100 _____
Order one for every person in your community with membership elsewhere and extras.

_____ **Guidance Folder for the New Member,** by C. Stanley Lowell — $2.00 per 100 _____
This folder, entitled, "What Shall I Do Now?" should be left in every home where the prospect has been won.

_____ **REVIEW PIECES for the visitors.** (New. Important) — 10¢ per set _____
The four pieces in this set (three folders and a card) are for the visitors themselves, one for each of the training sessions. Order one for every visitor and keep an extra supply.

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_____ **TURN OVER CHARTS,** for pastors to train laymen in visitation evangelism — $12.00 the set _____
These charts, prepared by Dawson C. Bryan, entitled "They Went Forth—Two by Two," cover four training sessions. 118 poster-size pages, 18x28. Two colors. A work of art.

_____ **FILMSTRIP,** "Bringing Christ to the Home" with sound recording, to motivate and demonstrate visitation — $12.50 _____
A 15-minute filmstrip, 35 mm., with sound on regular phonograph records. 12-inch records. 78 r.p.m.

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_____ **Subscriptions to SHEPHERDS Magazine** $1.50 per year _____
7 subscriptions, $10.00. Attach names and addresses. Churches find it profitable to give subscriptions to the members of the Committee on Membership and Evangelism

Total Amount Ordered _____

OTHER HELPFUL ITEMS

_____ **"THE LAST SUPPER"**—preaching picture by Howard Ellis in full color — $5.00 _____

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TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment enclosed

( ) Charge to treasurer

( ) Charge to my account

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Rev., Mr., Mrs., Miss — NAME

_____
ADDRESS

_____
Church Treasurer

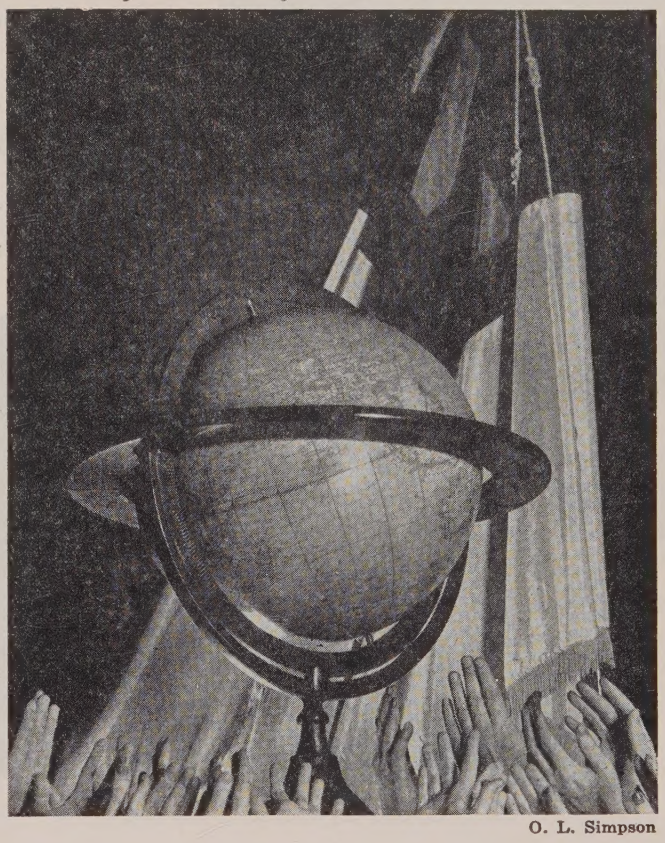
_____
Address

Date _____ Order placed by _____ _____

Christmas mails are slow. You must ORDER NOW to avoid the RUSH.

Lifting High the Banner of Christ

by Bishop Marvin A. Franklin
Jackson (Mississippi) Area



O. L. Simpson

THE story of the Methodist movement reads like romance. From a humble beginning she has steadily pushed on and outward until today she numbers almost nine million members and lifts high the banner of Christ among the nations with the world as her parish. There are definite reasons for such a phenomenal growth.

The Methodist Church has been a missionary, militant, marching organization down the years. She has been evangelistic in her message and enthusiastic in her life. She has proclaimed a timeless Gospel in all the earth. Her hymns have grown out of the richness of her evangelical experiences, and Methodism has been a singing Church.

The great commands of Christ have fallen on responsive hearts and our Church has heard the call of God to come apart, tarry in His presence until the power of Pentecost has fallen, and then to go into all the world preaching and teaching and healing in the name of Christ.

Believing in "methods" throughout the years, our Church has known that our hope of victory was in a dynamic faith and that except the Lord build the Church we labor in vain who build it.

We rejoice in the ecumenicity of our Church. We refuse to be bound by blind bigotry, but rejoice to recognize the Christians of other churches and the churches of other Christians and stand ready to extend the hand of glad fellowship to men of every faith and order and unite with them in building a world after the mind and will of Christ.

Methodism proclaims a great salvation wrought out in the atoning merits of the perfect Saviour and available to all who come to Him in repentance, faith, and willing obedience.

Our Church is incurably optimistic. She believes that the final triumph belongs to God and that at last every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Methodism has a rich heritage; she marches today with a confident tread, and faces the future unafraid.

MAKE CHRISTMAS MEAN CHRIST

This year let us renew our faith at the manger of the Christ-Child

May our observance of this Advent Season Deepen Our Spiritual Life,

Make Us More Humble, and Give Us More Power as We Worship the Prince of Peace

MAKE CHRISTMAS MEAN CHRIST

Gifts AT CHRISTMAS

WE are fast approaching another Christmas season. There is no reason why it cannot be made to be the greatest Christmas in this generation.

Christmas marks the celebration of the anniversary of the birth of the Christ-Child, of the Christ who himself was born to crusade in a world of sin and shame.

Yet all too much do we lose at Christmastime the spirit of Him whose birth we celebrate. Our recalling of the angel's message, the adoration of the shepherds, and the visit of the wise men, are all but drowned out by the hurry and bustle of a holiday season that has become the gayest and gaudiest and, perhaps, the sinfullest of the Christian calendar.

It was not meant to be thus. It need not be thus. It will not be thus for the people called Methodists this year. By the grace of God we will put Christ into this Christmas—bring Him back into His own. Let it be written on flaming altars and in living epistles in our churches: "He came unto his own, and his own received him"—and gave themselves to Him.

Outstanding at Christmas is Christ—and gifts. At the first Christmas God gave us Christ and Christ gave us himself. We are accustomed to think of Christ giving himself on Calvary's cross (blessed thought!)—but Christ gave himself a thousand times before then. Before the death was the birth. Back of the crucifixion was the Incarnation—without which the crucifixion could never have been. Yes, at Christmastime Christ gave.

Then the wise men brought gifts, rich and rare, to Christ. Modern wise men are needed by the millions today.

At Christmastime we emphasize gifts—but we emphasize gifts to friends (which in itself is not to be despised) to the neglect of the supreme gift to Christ.

So at this Christmas in the Advance for Christ we want to emphasize Christ—exalt Him—obey Him—worship Him—follow Him—and live for Him—as we have never done before. We want to make gifts to Him.

First, we want to make the supreme gift—the gift of self. Like the Macedonian Christians of whom Paul said "they first gave their own selves to the Lord," we want to present ourselves a "lively sacrifice" and hereafter serve and please Him in "newness of life."

Then we would bring to Christ another gift for which He is yearning—that which will make glad His heart on His natal day and will do more for His cause than anything else—the gift of others. Yes, we want to present to Christ at the altars of every church new Christians—one here; two there; six, twenty, and more elsewhere; and at some altars even a hundred persons. Then will heaven rejoice and the angel message will be experienced in human hearts: "A Savior . . . a Savior, which is Christ the Lord."

This is what He wants. This is why He came. "I am come that they might have life . . . more abundantly." "The Son of man is come to seek and to save that which was lost."

This is what He wants of us. This is the purpose for which He claims us: "As the Father hath sent me, even so send I you." "I have chosen you that ye should go and bring forth fruit . . . and that your fruit should remain."

We will use Christmas aright! We will have the greatest Christmas ever! Make it what it is meant to be! The Gift of Self—The Gift of Others—

"Hosanna, Master! Lo, we bring
Our offerings to Thy throne;
Not gold, nor myrrh, no mortal thing,
But hearts to be Thine own."

"How Shall I Spend Christmas?"

by J. Manning Potts

Editor, *The Upper Room*

An excellent leaflet to help in making the Christmas season a Christian season
Written in human, simple, interesting terms and designed to be distributed during Advent
(Cover picture shown on this page)
Printed in three colors . . . . . $1.50 per 100

Order *now* from

TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee

EVANGELISM AND WORSHIP

During the Advent Season

Suggestions for the Local Church

H. Armstrong Rob

TRULY the most appropriate time of the year for a commitment to Christ is upon the anniversary of His birth. It is thoroughly fitting and opportune that there be a new birth in the life of a person by the inflowing life of Christ. There is no better time in the year when the Church can reclaim the sacredness of a spiritual season than the Christmas and Advent season.

Elements to be emphasized in the program:

1. *Preparation* for the Christmas 1949 ingathering through special prayer and recognition of the importance by the pastor and congregation. Careful preparation of the people most likely to make commitments at Christmas including children in the church school, parents, those already related to the church or the Constituency Roll. These prospects should be carefully selected and given opportunity to unite with the Church.

2. *Children's classes* of training by the pastor to receive the group of children from the church school and the homes on Christ's birthday anniversary. Christmas Day comes on Sunday this year. This ought to be a time to emphasize the importance of children and the Christian home.

3. *Personal and Visitation Evangelism* on the part of trained visitors and the church-school teachers for the Advent season. Each church should decide the number of days and the occasions when visiting will be necessary to win the people for whom the church is responsible.

4. *Evangelistic emphasis in the preaching* of the Advent season. This is a wonderful opportunity for the pastor to portray the significance of Christ as the new spirit necessary in a new age, the new redemptive power for the transformation of life, and the one hope of individuals in the world. There will never be a better time to preach on the New Birth than at this particular Christmas season.

5. *Lift up the family together in the church.* It is apparent as never before that Christian homes are essential for the preservation of our nation and our world. The necessity of parents leading their children in worship and into the Christian life is increasingly important. Particular emphasis can be made this Christmas upon winning the parents and the establishment of a Christian home.

6. *Christmas is peculiarly the family season.* To put Christ in the home should be the main business of the church. One of the chief agencies is the use of *family devotions.* Emphasis should be put on making homes more Christian at Christmastime, through the cultivation of family devotions.

FIVE RADIO SCRIPTS for ADVENT

Dramatic Narrative Scripts for Preacher or Radio Narrator

For use on the RADIO or in

your CHURCH CHRISTMAS PROGRAM

"Those Who Saw the Star"

1. Herod, King of Judea
2. Joseph, Carpenter of Nazareth
3. The Keeper of the Inn (Stephen)
4. Shepherd of the Hill (Nathan)
5. Wise Man From Afar (Caspar)

—Each About 25 Minutes Long—

VIVID — IMAGINATIVE — EXCITING

by Robert L. Curry

complete with music suggestions . . . $2.50

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

Putting the Advent Season into the Home

by J. Manning Potts
Editor, *The Upper Room*

THE Advent season is peculiarly the time of the year when the home is the center of things. Other seasons like the vacation season take the family away from the home. But the Christmas season turns the thoughts of people toward homes. Some may look with longing toward the homes they have had, and others may look with longing toward the homes they have imagined, but have never had. Both groups think of home as a place of love and devotion. It is a happy concept. But probably those who think of it most persistently during all the preparations for the Advent season are those who think of home with its spiritual qualities and emphases.

More specifically, we are thinking of that group where the recognition of God has been centered, where there has been a family altar, where there has been a daily time for Bible reading, prayer, and meditation, and where Christ has been thought of as the ever-present, unseen Guest. Those who have come from homes like this, as a rule, have a satisfaction of home life which can come from no other source. Entwined with all this are the collective experiences which go to make the best things we know at Christmas. Christmas has meant more to these people because it has has had deeper reality.

How can we make this experience, which some of us have had and known, so contagious that others will want it, too?

In this day of frustration and nervous disorders is not there a need for this kind of thing? Someone recently said that years ago our ancestors took plenty of time to do everything. If they were going to take a trip they planned it for months in advance. They drove through mud or dust many miles to the crossroads to meet the stagecoach. Sometimes they missed it. If they did, they calmly waited around until the next one came by. Probably it was the next week. But now what happens? This person said that we work ourselves into a dither if we miss one section of a revolving door.

The Advent season should be a time of family "togetherness." It should be a time of greater preparation for home life, of real living, of getting ready for entertaining loved ones and friends and, most of all, the unseen Guest whose advent and birthday we celebrate. We can plan to make this experience more worth while in our own homes. As we approach the first Sunday in Advent and the Advent season, we can be thinking of ways and means to make it mean more to us. Perhaps it may mean that we shall begin family devotions ourselves. Perhaps we had them in our own homes before we were married, but have never had family devotions since we have been head of our own homes. Let's make preparation now.

Challenging Questions

How shall we use the Bible? How shall we pray? How shall we use family devotional guides and helps? How shall we make the best use of *The Upper Room* which specializes on the Christmas season? How shall we make this a real experience? How shall we make our homes a real place in which we look for and welcome the birthday of the King? It is necessary, if we are not already doing this, to start somewhere. Why not start this year with the beginning of Advent? There is no better nor more appropriate time.

Most of us who read this will have some altar already. We will already be observing some type of family devotions. Then, what about the contagion of this most worth-while practice? Can we not be His instruments in giving this idea to others? We surely want to do this. We have found it worth while ourselves to worship in our own home, and we want others to find the secret of this joy and happiness too.

In our churches we can try to spread the idea. We can assist in beginning an Advent emphasis which will enlarge the circle of families who observe the daily period of meditation and prayer. The adult groups in the church can sponsor a movement. Those who find help in daily devotions will want to help others to start. In any church the idea of sponsoring a family devotions movement can become contagious. The movement will develop strength as it goes on. More homes can be enlisted. More families can be enlisted. More families can be enrolled. You can have a part in making your community more Christian and will help to undergird that thing which is more basic to the life of this nation than any other thing, namely, the Christian home.

Demonstrate

One of the things that needs to be done is to demonstrate how a family can conduct family devotions. There are a great many people who would probably start if they knew where to start. It is easy to demonstrate this. Heads of homes can do this in a worship service in the church especially dedicated to the family devotions idea. A family can be seated on the platform, and an actual service can be conducted by those who have been chosen. After the service it would be good to allow those present to ask questions. Many will have something to ask, and all the while the others who are present will be learning.

Or what is probably more effective would be to have the demonstrations in the various homes. To take the message of family devotions to the home and have an opportunity to introduce the family to the idea of family devotions is a high point of family evangelism. Let the Advent season be the time for doing this. What finer project could there be for the young adult group—or any other group?

Christmas Gifts
OF SPIRITUAL VALUE

A Pocket Prayer Book

Beautiful vest-pocket sized book, compiled by Ralph Spaulding Cushman. Prayers, Bible verses and poetry. White leatherette binding, gold stamping. An ideal gift, 75c
Same book in regular black binding 35c

The Pocket Book of Faith

Companion book to above in blue leatherette containing scripture, prayers and poetry emphasizing faith, also by Bishop Cushman. 35 cents a copy, 3 copies $1.

Order either or both books at once for PROMPT DELIVERY

THE UPPER ROOM
1908 GRAND AVENUE • NASHVILLE 4, TENNESSEE
Complete Catalog On Request

Make Christmas

Mean Christ

Win Persons for Christ in December

Have Membership Sunday on Christmas Day

Encourage your church leaders and visitation workers to present many persons to Christ on *His Birthday.*

Have Four Nights of Visitation December 5-8

(or most convenient week)

1. Win persons on confession
2. Receive many by transfer
3. Arrange for baptism of babies on Christmas Sunday

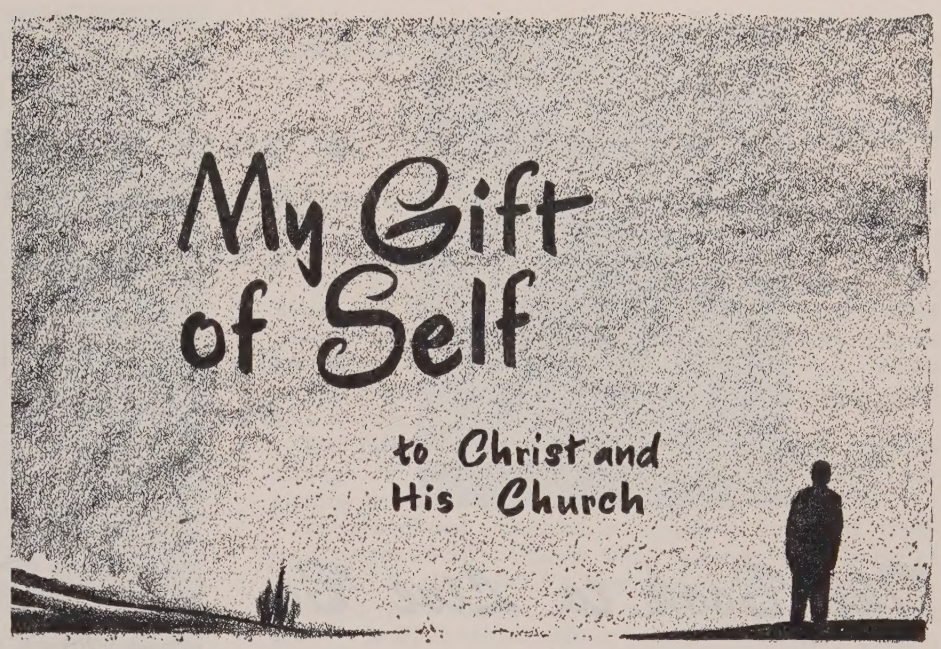
Let new members during Advent record their commitment on the special, 4-page

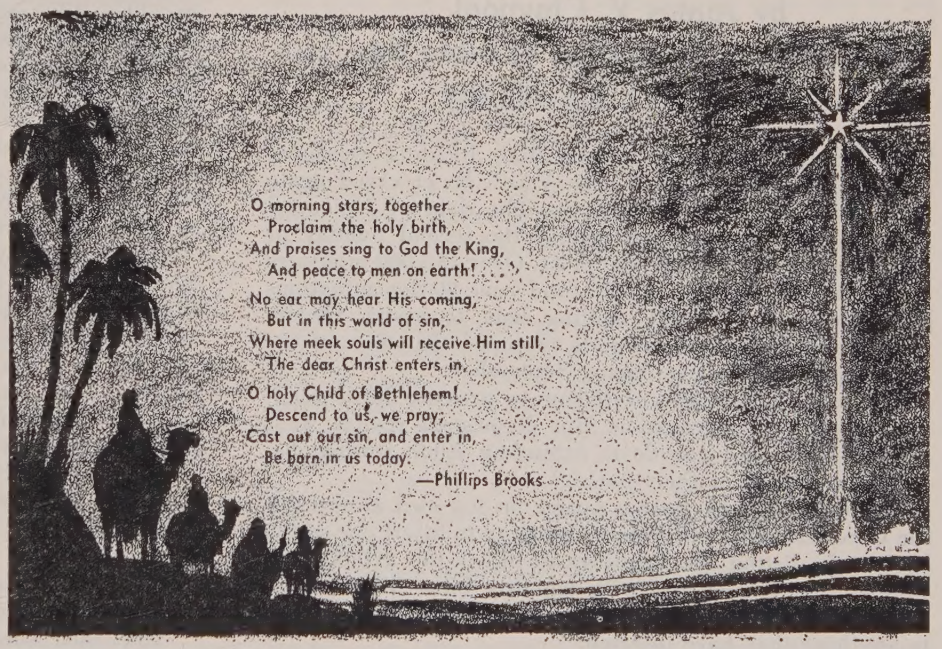
Christmas Commitment Folder

pictured on this page (Front and back, actual size, at right; inside—pages 2 and 3—somewhat reduced, shown below)

These folders are helpful to pastors and visitation teams

TIDINGS $2.00 per 100




O morning stars, together
Proclaim the holy birth,
And praises sing to God the King,
And peace to men on earth!
No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.
O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us today.
—Phillips Brooks

Realizing that all of life comes from God and belongs to Him, and that our children are God's gifts to us that we may bring them up in the nurture and admonition of the Lord, We (I) hereby request that our (my) child

_____ (child's name)

be dedicated unto Him in Christian baptism on Christmas Sunday

or on _____ (write preferred date) and be enrolled as a preparatory member of

_____ Church

(signed) _____ Father

_____ Mother

I Give Myself to Christ at Christmas

Realizing that God so loved the world that He gave His only Son that we might have life, and that Christ so loved me that He gave Himself for me, at this Christmas time

___ I give myself to Him and purpose with His help to live a Christian life.

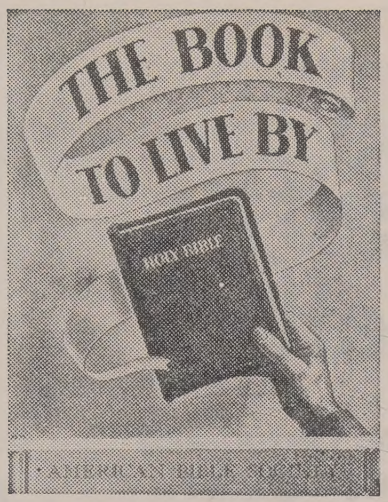
___ I desire to unite with the _____ Church and plan to present myself for membership on Sunday, _____

___ I wish to transfer my membership to this church. For certificate write to _____ at _____

My name is recorded there as _____

NAME _____

ADDRESS _____



▶ **Sixth Annual World-Wide Bible Reading—Thanksgiving to Christmas**

▶ **Universal Bible Sunday December 11, 1949**

The Book to Live By

by James V. Claypool
Secretary, Promotion of Bible Use
American Bible Society

THE Sixth Annual World-wide Bible Reading sponsored by the American Bible Society will be observed again from Thanksgiving to Christmas. The date of Universal Bible Sunday continues to fall on the second Sunday of December—this year, December 11. Over 153,000 ministers have received materials for this, and some 80 denominations have furnished complete mailing lists to assist. Orders from pastors for more materials swamped the offices of the American Bible Society during September.

Every minister knows well how to promote Bible reading among his congregation. But do pastors realize what a great thing they can do in extending Bible reading beyond the bounds of their parish?

For instance, last year a pastor on his own accord got the Carolina Light and Power Company to insert one of the bookmarks listing the Readings in all of the 220,000 envelopes they mailed out with monthly bills. The officials of the Company say they never had as cordial a response to anything they have inserted.

Letters come to my desk almost daily at this season of the year from pastors who tell of going to the local librarian and asking her to place one of the bookmarks in the cover of each book as it is loaned, or else lay a supply on the counter near the loan desk. Still others speak of having asked the local school superintendent to place posters in schools and provide a bookmark for each pupil who wants to take one. The fact that these Readings are without note or comment and any version of the Bible can be used prevents any antagonism toward the plan. (The city of Cincinnati does this throughout its school system.) Other pastors find that the superintendent or head nurse in a hospital will welcome a supply of the bookmarks and often see that one is placed on the tray of each patient.

We Protestants revere our Bible but we do not know our Bible. To be ignorant of the Scriptures reveals ignorance of the knowledge of Christ. Above all else the Bible teaches us of Christ and is the world's pre-eminent and sole source book for knowledge of our Lord.

There are many books which, if read diligently, will help improve the character and life of a man. To a degree they are effective. But every Christian knows the weakness of such writings. There is a place beyond which they cannot go. The Bible must be used for teaching the facts of Christianity. Those who search the Scriptures believingly cannot fail in some measure to think the thoughts of God.

No one will challenge the statement that the Bible has not only been read more devoutly but also more carefully and critically than any other book in the world. No other book has ever been so thoroughly read as the Bible. The Bible speaks to our need. It is never primarily concerned so much with correct ideas as with vitally right relations.

It is The Book which demands a verdict. Any person who can assist in bringing people to God's Word, and God's Word to people, does not know but that a genuine conversion may result. A layman who will place bookmarks or Scripture portions in a bus, if he is a bus driver, may find nearly a hundred taken each week. A man who clerks in a store, or is in an establishment where he can distribute bookmarks among employees or customers, may render them a service of great spiritual meaning as a result of a very simple act.

Martin Luther has spoken many words which should not be forgotten, among which are these:

> For several years I have read the Bible through twice in every twelve months. It is a great and powerful tree, each word of which is a mighty branch; each of these branches have I well shaken, so desirous was I to know what each one bore and what they would give me. And the shaking of them has never disappointed me.
>
> Would that this one Book were in every language, in every land, before the eyes, and in the ears and hearts of all men! Scripture without any comment is the sun whence all teachers receive their light.

Our Methodist studybook from the World Council of Churches at Amsterdam, *Man's Disorder and God's Design*, has much to say in support of this matter. Three quotations are worthy of note by every minister:

> Scripture must permeate and govern the everyday life of the Church. Here there is need for much thinking, but also for patience. The rediscovered Bible has as yet scarcely penetrated beyond a narrow circle, nor need this surprise. Hardly have pastors and

Just as the mountains form the backdrop of this church, so the Bible forms the backdrop of the Christian faith. This Methodist church at Glen Ferris, West Virginia, is one of thousands which support and promote Bible reading around the world through World Service giving.

teachers digested what has to be relearnt; still less have they found a medium for reconveying it. But this medium for reconveying it will be discovered, not in conferences, but in the persevering converse of the pastor with his people.

It is the considered opinion of many Christians well qualified to judge, that, if the churches would return to the Bible and to New Testament Christianity, it is not impossible that, within the next fifty years, the Gospel should be brought within the hearing, if not of all, at least of the great majority of the people now living in the world.

In all endeavours to attain deeper unity it must be a help to return to the Bible. Not because we shall find there fixed rules concerning unity: the Bible is not a law for the Church. But there are other important reasons. First, the aim of the ecumenical movement is primarily a renewal of the Church, and no renewal has at any time taken place in the Church without help from the Bible. Secondly, the constitution of the Church is once and for all given and elucidated in the Bible. Thirdly, the Bible is the common ground of all Christians, and theology—as far as it is truly biblical—will undoubtedly promote Christian unity. We turn to the Bible, because the basis of Christian unity can only be the truth.

This is The Book which is now available in whole or in part in 1,108 languages and dialects, and available to the blind in 34 systems and languages; eight are in English.

The annual world-wide Bible reading presents a new opportunity to lift up the importance of Bible reading. A Bible not read is for all practical purposes no Bible at all!

Camden Methodists Launch New Adult Bible School

METHODISTS in Camden, N. J., are doing something of an unusual nature to help laymen get better acquainted with the Bible.

Two nights a week, Tuesday and Thursday, "The Methodist Bible School" is being held at State Street Church, with 12 different courses offered. Three courses are offered during each class period and two class periods of two hours each are held each night. Each course meets once a week.

The fall semester began October 4 and will continue through January 26. The spring semester will follow, beginning on February 7 and continuing through May 25.

The school was conceived, according to Nelson M. Hoffman, pastor of First Church and a member of the board of directors, in this way: "A group of ministers and consecrated laymen felt that there was a definite need in this area for a Bible school with a distinct Wesleyan emphasis, and after much prayer and planning we were able to see the school become a reality. The Bible is the textbook of the school in each class.

Dean of the school is Dr. Frank Bateman Stanger; registrar is J. Walter Kline, Sr.; and the business coordinator is Ralph C. Madden, Jr.

Publicity has been given to the project through the local newspapers and by direct mail to ministers, church-school superintendents, charge lay leaders, presidents of Woman's Societies of Christian Service, and presidents and secretaries of Methodist Men's Clubs, where such organizations exist.

The officially-stated purpose of the school is fourfold: (1) To present the Bible as the living, infallible Word of God for today; (2) To promote and encourage our students in the study of the Bible in order that each one might become a workman "that needeth not to be ashamed, rightly dividing the word of truth"; (3) To interpret the emphasis of John Wesley in faith, in experience, and in practice; and (4) To quicken the spirit of evangelism in the hearts and lives of our students.

The courses offered and the teachers are as follows: "The Bible and Our Christian Faith," James F. Boughton, pastor, Wesley Church, Pleasantville; "Matthew," Joseph T. Edwards, pastor, State Street Church, Camden; "The Bible and Teaching: Youth," Charles A. Sayre, executive secretary, New Jersey Conference Board of Education;

"Surveys of the Old Testament," John D. Merwin, pastor, Centenary Church, Berlin; "The Acts," Albert L. Banse, pastor, Frances Childs Church, West Collingswood; "The Bible and Christian Experience," Harry F. Henry, pastor, First Church, Collingswood;

"The Life of Jesus," Thomas F. Eden, pastor, Asbury Church, Woodstown; "Isaiah," Everett N. Hunt, pastor, Asbury Church, Camden; "The Bible and Teaching: Children," Robert B. Howe, pastor, First Church, Glassboro;

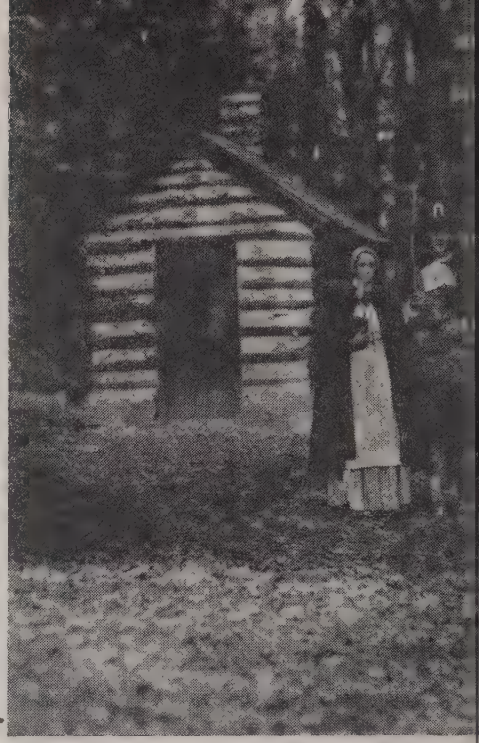
"Bible Introduction," Dr. Stanger, pastor, First Church, Haddon Heights; "Romans and Galatians," Howard F. Shipps, pastor, Dobbins Memorial Church, Delanco; and "The Bible and Personal Evangelism," William W. Morrow, pastor, Broad Street Church, Burlington.

A $5.00 registration fee is charged for each semester and allows the student to take from one to four courses.

What Makes Our Nation Great?

by Newton M. Coughenour, Pastor
First Methodist Church, Alta, Iowa

An appropriate message for a month which includes both Armistice Day and Thanksgiving Day



Photograph by Harold

I WAS watching the great white clouds floating by against a soft blue background and thinking how peaceful and wonderful life is. Suddenly, from out of the sky, a sea gull dived to the crest of a wave and caught a struggling fish for its dinner. The fish had not been aware of the danger hovering overhead, and so, before he could protect himself, had lost his freedom and his life. Are we as American citizens aware of our danger?

The foremost danger is the peril to our religious freedom. The other freedoms are dependent upon this blood-bought freedom. The words of John Milton are as alarming for us today as they were for the England of his day when he wrote, "We are today treading in the same steps that other historic republics have taken and regretted: luxury and extravagance attending upon wealth, general laxity in morality and religion, jealousies and discontents incident to poverty, bitter conflicts between political parties, abuse heaped upon public servants, favors shown to the most dangerous groups when they can be used to promote party interests. These were the reasons why other great republics fell into degradation, disgrace, and death."

Alarm Must Be Sounded

The alarm must be sounded for the average citizen to take an active interest in politics and to participate in government. Our need is greater than to merely sing patriotic songs of the "America" and "Star Spangled Banner variety, which we love so well. Perhaps there is now aroused sufficient leadership in our churches sounding the alarm so that the United States herself is awakening like a strong man after a deep sleep, and shaking her invincible locks like Samson of old. Our country is perhaps awakening to her abundant natural resources; her inventive genius; her gigantic productive capacity; and her amazing spiritual power for greater days ahead. What makes a nation great is answered in this bit of verse by Alexander Blackburn:

What Makes a Nation Great?

Not serried ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules 'twixt man and man,
Where love controls in art and plan;
Where, breathing in his native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—mah's best estate.

Again quoting Milton, we learn the timelessness of his words, "By our negligence, indifference, and inertia, we alone—the people in each community and city—can make ourselves less capable of representative government, less keepers of our freedoms. We can grow ignorant again, brutal, and slavish as we once were—but let us not do so." Rather let us go on to greater days in the spirit of the pioneers.

There are competent church and civil leaders at present who are pleading for followers to help in a great spiritual crusade to awaken the Christian electorate to safeguard our liberties.

God uses the poor and simple folk to do great things at His command. Let no person say that he is unable to do something. Because of some confusion in Protestantism, laymen are happy to turn over the work and care of their religion to the clergy. This is not a healthy condition. More *prophets* are needed to sound the alarm to modern Protestantism; more *followers,* who are willing to labor with enthusiasm, intelligence, and compassion, are needed. Then we can exert our influence in preserving our freedoms. Let the laity back their courageous clergymen in this advancement. This marching force would soon make itself felt in the quality of government provided by our democracy. Men of high morals and ideals can be expected to select as their representatives men of similar character who are at the same time noteworthy for their greater intellectual and administrative capacities.

We Protestants must be on our guard lest we sell our birthright for a mess of pottage. Insidious forces are at work among the industrial workers offering security for the exchange of individual liberty. Here is a danger point to be watched: the industrial worker being led into the camp of Marxian materialists with the promise of job security for the barter of his franchise. This philosophy must be exposed for what it is—a

Godless philosophy. Materialism denies that the moral order is everlasting and severs hope; Christianity affirms the moral order and gives hope. Christ taught that God loves and values all men, not merely mankind in general, but individually, one by one, so much so that a little child is of incalculable worth.

The Industrial Worker

The industrial worker's vote is of great value because in its proper exercise is the hope of continued democratic government. Protestantism has laid the foundation and preserved democracy. Let us continue to lead! Christ's teaching that men are members of one family of God must capture the thought of the masses and persuade them to live as brothers. It is no easy task that confronts the church of today in educational and evangelical programs. The upper and middle classes cannot remain indifferent to this crisis, because "to whom much is given, much is required"; hence, a more active interest in the lower income groups should be taken.

Some of the lower class difficulties must be treated with compassion and helpfulness. Who can be loyal to a government that forbids him the exercise of his franchise? Who can live without bitterness and vindictiveness when deprived of an equal economical and social opportunity, because of his color? Then, too, the lower income group must learn that it is no crime nor injustice for others to receive a profit from an investment of capital or mental abilities. All men must quickly adopt a charitable and a mutually understandable basis of working and living together.

Do we wish to turn to the use of force in establishing a society for which man has struggled these many centuries? I think not. When we properly evaluate this method, we acknowledge that the overthrow of evil can be finally ended only by the program of love and good will toward each other. Christ said, "My kingdom is not of this world."

Lay Hold of the Power

Man must lay hold of the power of love if he is going to triumph over the evils of present-day society. The Lord sought the center of man's life. There must be no corner left unexplored or unreconciled. Christ's kingdom must get to the bottom of personality and work from within to the outward. Before we can see Jesus as a great teacher, as a great reformer, before we can discern the meaning of Christian worship, and understand the narratives of the life of Jesus and the record of His deeds, we must see Him most vividly of all in His person printed upon the lives of men and women who loved and trusted Him as their Saviour from sin.

In the Epistles of Peter, Paul, and John and others, we see the spiritual experiences of these writers. All their writings have Jesus Christ as the center. Christ brought great changes in their lives; they became new creatures. It is the witness to these experiences that has made Christianity a world religion. This newness—the Christ in them—made it possible for the believers to love and serve one another.

Let us as church folk be more interested in winning believers to the cause of Christ. Then the temptation to use force for the advancement of social programs will be reduced. The majority of people will desire social, political, and economic equality because of good will, love, and justice for their fellow men. Then our country will be GREAT!

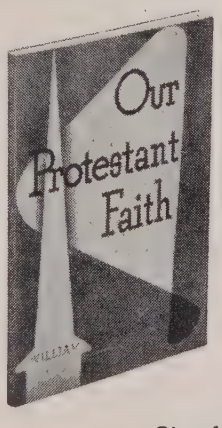
TO HELP IN THE ADVANCE

A NEW BOOK

by William R. Cannon

Professor of Church History
and Historical Theology
Emory University, Ga.

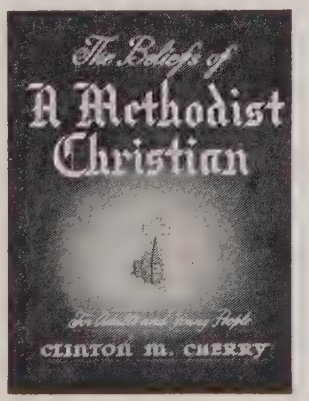
(Author of *Theology of John Wesley* and others)



Written especially for the layman who is sincerely interested in knowing his faith. It deals with the beliefs held in common among the major Protestant denominations. 64 pages.

Single copies, 35¢; 12 or more, 25¢ each

A FAVORITE OF Pastors and Laymen



by Clinton M. Cherry, pastor
Ardmore, Pennsylvania

This is a handy book which is a "basic" for every Methodist.

It draws freely upon the Bible and is helping to raise the spiritual level of Methodism by deepening our faith. 96 pages; 19 chapters.

Single copies, 35¢; 10 copies, 30¢ each
25 or more, 25¢ each

Order Now From

TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

National Christian Teaching Mission

by H. H. Kalas, Director
National Christian Teaching Mission

THE best way to describe the National Christian Teaching mission is to tell what happened in a typical community. We present the drama in several scenes, the setting of which is a city of a little less than 100,000 people.

Scene 1 is the first seminar of the Mission. Time: 2:00 P.M. on a Thursday. Place: Central YMCA.

The chairman of the seminar for the opening moments is a Methodist district superintendent. He was a guest leader for a Methodist Church in another community in the Mission and has become instrumental in bringing the Mission to the community in which he resides. Those present at the seminar consist of the pastors of all cooperating churches. With each pastor is a guest leader, who has been invited by the local church to come in for a week and to project the four phases of this program into the local church. This seminar group will meet for about 15 hours during the week under the leadership of the national director.

A census committee has been working for months to completely lay out the city and assign to each church a proportionate share of responsibility. They will be ready to report at a seminar on the next day and make assignments.

Each working committee and each local church have been carefully instructed by manuals. The Director has given supervision through letters and personal contacts.

Now the Director reviews the entire program to detect any possible failures in preparation. He gives final instructions to the host pastors and guest leaders. He leads the group in a great worship experience.

Scene 2. Time: 7:30 P.M. Friday evening. Place: A Methodist Church.

Committees from every organized group in the local church have been appointed and have come together. The officials of the church are present. The guest leader and the pastor are in charge. They have been carefully instructed regarding *a self-study experience* into which those present are now to be led. A large chart is posted in the front of the room. Each committee is to rate the group which it represents to discover the evangelistic potential of that group, using a score card which has been approved by more than 40 sponsoring denominations. At the end of the hour, the pastor says, "This has been a great evening. I intend to use the self-study in subsequent workers' conferences."

The guest leader replies, "That is good, but, of course, the first purpose of the self-study is to make these groups willing to take their fair share in fellowship cultivation and in the promotion of the evangelistic program of our denomination."

Scene 3. Time: Sunday afternoon. Place: The Methodist Church.

More than 100 people have finished a simple luncheon after the Sunday morning service. The guest leader is about to instruct them as to their share in *a complete census* of the city. They are made aware of the fact that they are a part of an army of more than 1,100 people, representing 30 churches. The purpose of the census is to place every man, woman and child in the city on the responsibility list of some local church.

Scene 4. Tuesday evening at 7:30. Place: Same Church.

The same group who met on Friday night is again in session under the direction of the guest leader. Tonight he is to give them *the spiritual foundations and the practical program of fellowship cultivation.* The committee on evangelism will have general charge of fellowship cultivation as it moves forward in the years ahead, so that every person who has become the new responsibility of this church, through the census, will be surrounded by the warmth of the fellowship of one of the groups of the church. After being told exactly how to proceed, a team or two from each organized group is chosen to make sample calls on Wednesday evening so that when the matter is presented to the organizations, someone in each group will say, "It is great work. I have already started!"

Scene 5. Time: Thursday, 7:30 P.M. Place: Same Church.

Everyone in the church has been invited to share in this closing night of the more intensive part of the Christian Teaching Mission. Tonight the guest leader reviews the results of the self-study and the census. He tells the whole congregation about the first approaches toward fellowship cultivation. Then he presents the fourth phase of this program, Program Enlargement. The pastor and the official board have, with the guest leader, given consideration to one or more specific problem points having to do with Christian education and evangelism in the local church. Proposals are made for action.

Then, the guest leader shows how the denominational program of that church can be attached to the new-found responsibilities and potentialities which the Mission has set forth. He shows that fellowship cultivation is not an end in itself, but that it leads directly into other types of evangelism and Christian enterprise. This meeting ends in a great worship experience.

As the meeting closes, the people of the congregation realize that the Mission has now truly begun. The National Christian Teaching Mission is not a campaign that ends in a week. It is a means by which Protestantism can do its evangelistic job continuously.

The Mission has already been conducted in 58 communities and Methodist ministers have had a great part in it. During the United Evangelistic Advance, it will be conducted in 75 more communities.

This comprehensive plan for evangelism is jointly sponsored by the International Council of Religious Education and the Department of Evangelism of the Federal Council of Churches.

I desire to express my own appreciation for the support which has come from Methodist "Shepherds" both nationally and locally. My associate, the Rev. Edward W. Gebhard, is a minister of The Methodist Church. I know that he will find himself very much at home as he moves out into this program, because he will be working with so many people of his own denomination.

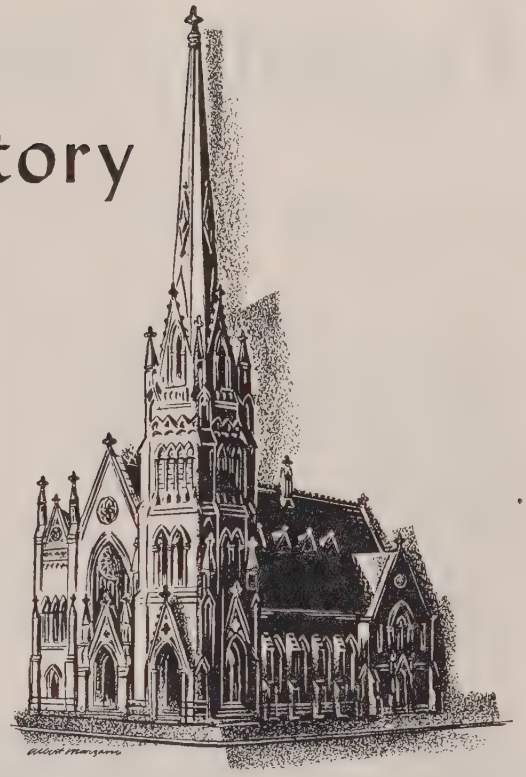
H. H. Kalas

The 1949 Philadelphia Story

in the Methodist Evangelistic Advance

by

Harry L. Williams



Arch Street Methodist Church

HIGH hopes and deep consecration characterize the spirit of more than 300 pastors and churches in the Metropolitan Philadelphia area as The Methodist Evangelistic Advance gets under way. From the opening day, Saturday, November 26, of the greatest School of Evangelism in history, at Arch Street Church, to the magnificent climactic service in Convention Hall, Sunday, December 4, where 15,000 will give a testimony of their faith in Christ, many spiritual victories will be won.

Bishop Corson

Under the leadership of Bishop Fred Pierce Corson of the Philadelphia Area, Dr. Alexander K. Smith, Executive Chairman, the district superintendents and pastors, 125,000 Methodists will advance in evangelism. Imagine, if you can, 5,000 lay men, women and young people receiving training in Visitation Evangelism and calling on 30,000 prospects. Think of 350 evangelistic services being held for six days on *Our Faith,* all undergirded by 25,000 daily prayers of devoted people in the historic territory where "Amen Methodism" began.

Contemplate what it can mean when 1,000 Methodist ministers, 650 guest pastors, and 350 host pastors say "This One Thing I Do." Such is the magnitude of this spiritual movement, The Methodist Evangelistic Advance, which is being launched. Who knows what God can do when so many channels of his power are opened at once?

Thousands will be won to Christ and His Church; evangelistic fires may be lighted that will burn across America. Who knows, we may start a Christian action for God that will sweep America and the world. God wants His people to move!

Distinguished leaders of Methodist thought will share their convictions. Dr. William R. Cannon, from Emory University, one of the young minds of today that is stimulating the Church, will lead the School of Evangelism in rethinking the foundations of *Our Faith.*

Bishop Gerald Kennedy, the first man to be elected bishop from outside his own Jurisdiction, whose clear scholarship and courageous leadership have won wide recognition, will probe the depths of this question, "What is Evangelism?"

Inspiration and information will be followed by hard work. Experience, after all, is the best teacher. Intensive programs of work in more than 300 churches will win souls and help pastors and people to learn by doing.

It is a deeply gratifying experience to be associated with these devoted pastors. Never have I seen such a high degree of cooperation, genuine devotion, and real sincerity.

Eight regional Schools of Evangelism beyond the 50-mile radius will be conducted simultaneously with the Philadelphia School: Asbury Park Church, Atlantic City, for the New Jersey Conference; Lancaster and Williamstown for the Philadelphia Conference; Dover, Pocomoke City, Easton and Newark for the Delaware Conference.

This great evangelistic operation is the Annual Meeting of Conference Secretaries of Evangelism combined with the "kick off" of The Methodist Evangelistic Advance. The theme song is "Ask Ye What Great Thing I Know."

Our slogan "United Believing, United Praying, United Witnessing" is the basis upon which we plan and work.

Conference and District Secretaries of Evangelism, selected pastors, and other evangelistic leaders from all parts of the nation will converge on Philadelphia, November 26-December 4, to participate in the largest School of Evangelism ever held.

Pushing Door-Bells Over the Air

by William G. Law

A NEW idea in religious radio, a program that aims to recreate the atmosphere of a pastoral call, has been on the air for more than a year in Minneapolis and St. Paul. It is a project of Dr. Jesse Bader of the Federal Council of Churches, and the Twin City Church Federations, for which the writer is Radio Coordinator.

Frankly evangelistic, "The Pastor Comes Calling" is cast in a friendly, informal mood. The pastor is accompanied by a different layman each Saturday evening. A noted baritone, whose voice is warm and human, provides the musical setting. Substantial men in the community whose names are often in the news—industrial and labor leaders, college presidents, judges, physicians and others—have shown themselves eager to share in the call by adding their witness for Christ.

The program's format is simple. The pastor first introduces himself and his layman-friend to the listening audience, and asks permission to enter the home of the listener on a pastoral call. Then he introduces the singer. In a blend of music and visiting, the pastor offers a brief prayer, reads a passage of Scripture, interviews informally the layman, and calls attention to the hymns the singer provides. The last twelve minutes of the half hour are devoted to a straightforward presentation of the claims of Christ by the pastor himself.

If this sort of broadcast is to succeed the pastor must remember that he is *not preaching*. He is calling. His manner and speech must be conversational and intimate. Responses from the listening audience prove that the pulpit touch has no such power as the personal touch, over the air. From the opening moment the script must do the thing radio has learned to do so well: create the atmosphere of a friend actually present in the family circle.

Results, as shown by responses from listeners, include the usual notes from shut-ins and practicing Christians. (Results of the latter type ought not to be considered unimportant. Often they show evidences of Christian growth of the sort a preacher seeks in his Sunday-by-Sunday messages to his own congregation.)

Of more interest to the sponsors of this program are the responses coming from "seekers." Often they are people the church has repulsed by its formality or high pressure. Sometimes they are people who have drifted so far from the church that nothing reaches them until the church adopts a medium to which they have been trained, i.e., the radio. A significant stream of such responses comes to the pastor after each broadcast, by mail, telephone and personal call. He must hold himself in readiness to offer the personal counselling such individuals may require, and he must carefully follow up to make sure each one establishes contact with a church in his own vicinity. To leave such a person without the guidance of a readily accessible minister is to fail in a trust.

Probably the most fundamental good achieved by the broadcast is the long-term cultivation it does among people the church has no other way of reaching. The sellers of soap do not really expect the listener to hasten to the corner grocery for their product; but they do expect to so cultivate the listener that he—or she—will get their soap when soap is needed. Similarly, our church must make itself identifiable in a warmly and deeply meaningful way to the millions who are beyond its reach now, but will need it someday. At this point, our church is making an error of monumental proportions in leaving the air-waves to the sects and religious racketeers. The writer can testify, after four years on the air, to the number of people who will come into a church, when otherwise they would have passed by, because the pastor has called on them, by radio, and has shown himself understanding and friendly. They know something of his faith, and they like him and his kind of religion. Much radio preaching fails to win the listener, and so fails entirely.

It has been found wise to retain a member of the station staff to produce the broadcast. Most ministers do not handle the radio medium well without professional guidance. This lesson has been one of the most important things learned on these pastoral calls.

No church is as "salty" as Jesus meant it to be unless it gets out where people are. "Pushing doorbells" over the air is an excellent means of reaching the unchurched.

Here is a form of Public Evangelism that can have tremendous results in reaching the unreached. We know there are many pastors who can offer this kind of service to their communities. Write to Rev. William Law, Edgewater Methodist Church, 1711 East 52nd Street, Minneapolis, Minnesota, for additional information about this rewarding ministry.

Harry L. Williams,
Director of Public Evangelism,
General Board of Evangelism.

Visitation Evangelism Is Helping

NEW CHURCHES TO GROW

by J. W. Golden

AMONG the several newly-organized churches in this first year of the Advance for Christ and His Church, are two located in the following strategic places. One is at Tuskegee, Alabama, a well-known industrial and educational center. There Bishop Bowen, for whom the church was named, is taking special interest in the development of this proposed $30,000 new project. This project has been served by Chaplain Thigpen who has been greatly assisted by Wm. Jones, an honored retired minister of the Conference. There are 46 charter members and a splendid Sunday school, and the outlook is good.

The other church is located at that notably rapid-growing town of Oak Ridge, Tennessee, where Bishop Shaw has placed a well-trained young minister, and is making this a special project for the East Tennessee Conference. This small Conference recently reported 389 received on profession of faith. In this Conference a new church at Kingsport, Tennessee, has been purchased for $30,000, and two other churches have been reopened. There, 51 laymen have pledged continuous activity in Visitation Evangelism. This, like other methods, is effective when it is Christ-centered and earnestly tried.

Interdenominational Cooperation

It is the opinion of the writer that if the people of America are evangelized, it must be done by the united Christian forces. This task is too great for any one denominational group. But, with all united with Christ, it can be done. In our institutes and campaigns, other groups have been invited. They have come in and worked together for the good of all and to God's glory.

It was our delightful privilege to share our experiences and render our services in helping the newly-elected secretary of evangelism, Dr. J. L. Tolbert of the Colored Methodist Episcopal Church, and his splendid group leaders, to set up and perfect plans for the work of evangelism in that denomination. A great interest was manifested by ministers and laymen.

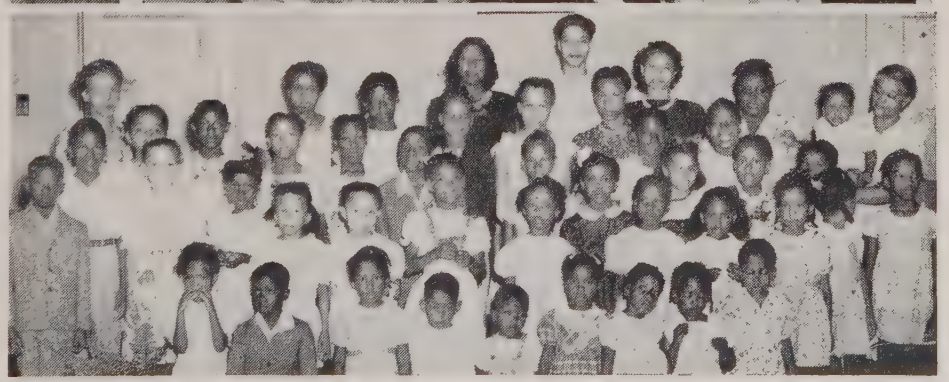
Bishop J. Arthur Hamlett, who is in charge of the Second Episcopal District, and in whose district that important meeting was held, gave hearty cooperation and encouragement to the movement, which is now beginning intense cultivation and promotion through the following commissions: education, preaching, missionary service; mass, personal and visitation evangelism, which is regarded as valuable.

They also plan to publish a magazine, a guide, a primer, and other literature. Part of the group in the beginning of this newly-organized work is shown in the picture. These are organizers of the work of evangelism in the Colored Methodist Episcopal Church.

For the evangelization of America, may we unite and work together under God, to find the people, and to win them to Christ and His Church.

Members of the newly-organized Board of Evangelism of the Colored Methodist Episcopal Church (right).

Group received into the Methodist church at Hastings, Neb. (middle) and another group (bottom) received into the church school of the same church as a result of visitation evangelism. W. A. Greene is pastor.



Men Plus

OR ELSE

Men Minus

by Harold Paul Sloan, Pastor
Wharton Memorial Methodist Church, Philadelphia, Pennsylvania

NO man can become fully and effectively human until he is more than human. A man who is just himself is certain to be socially ineffective, lonely and dissatisfied. It is only when a man has experienced the revelation within his deepest consciousness of a Divine and infinite Other that he becomes fully himself.

This is what Jesus meant when He said, "It is expedient for you that I go away, for if I go not away the Completer will not come; but if I depart I will send Him unto you." (John 16:7.)

The Comforter, or Helper, or Completer is the Holy Spirit in His work of revealing Christ as a most intimate presence dwelling within the deepest consciousness of the believer: and it is this revelation which completes men.

It makes them accompanied, rather than alone and lonely.

It makes them abounding, rather than dissatisfied and pursuing.

It makes them victors who know death beneath their feet, rather than defeated lives who are always in part conscious of a hovering final tragedy.

St. Paul described this experience in its moral consequences, saying, "The fruits of the Spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: . . ." (Galatians 5:22-23); and the old Negro spiritual bears the same testimony, though less inclusively. It runs,

> "It's the old time religion,
> And it's good enough for me.
> Makes me love everybody."

It's a great privilege to love. It's a great privilege to love, even though it be but one person; it's a greater privilege to love when it's not just one person but "everybody." This is indeed the power of religion as Jesus understood it, and as the primitive Church experienced it. The first Christians loved God and they loved each other; and the tremendous power of this inner experience enabled them to triumph over both their own human self-centeredness, and over a ruthless and brutal age. "This is the victory that overcometh the world—our faith," they cried.

And their faith did literally overcome the world: for it, first, lifted them above the world. It, second, enabled them to withstand the world's terrific and brutal assault. It, third, changed the world. One marvels that this demonstrated power of the Gospel is still so little appreciated, for it did, beyond question, work these changes. It changed men. It changed institutions. It changed history.

Women Were Believed Inferior

Before Christ women were universally believed inferior to men. Christianity discovered the glory of womanhood and conceived Mother's Day. Before Christ children were tyrannized and brutalized. Christianity made them cherished and reverenced. Before Christ the administration of justice was ruthless, and its penalties were cruel. Christianity has made the administration of justice increasingly reverent, and its penalties merciful. Before Christ slavery was universal, and the slave was hardly thought of as a man at all. Christianity has abolished slavery wherever it has become effectively dominant. Before Christ war was a part of the accepted order of life, and soldiering was a trade like carpentering and shipbuilding. Christianity has steadily opposed war, and has at last made it an extreme recourse—a thing despised. Before Christ men exploited both lust and love and even death. Their feasts were orgies; their love was passion; and their games were spectacles of tense horror. Christianity taught temperance, discovered the beauty of a pure love, and abolished the shame of the gladiatorial show.

Not Withstanding the Blemishes

And so one could go on, for notwithstanding the blemishes upon Christian civilization it rises above the shame of the old-world civilizations that preceded it

much as the Christian home, which is one of its achievements, rises above the spiritual poverty of the pagan household. The genius of the whole great contrast is Christianity's increasing reverence for personality as such. And the spring of this increasing reverence is beyond question the redeeming Cross, the victorious Resurrection, and the transforming descent upon men of the Creator Spirit. The first made life sacred because of God's valuation put upon it. The second made it sublime because of its evident death-conquering destiny. The third actually lifted it into Eternal Life by replacing the self-centeredness of nature with the fellowship-consciousness, the Christ-centeredness of grace.

And so we come back to the immense idea with which we started: *Man can become fully and effectively human only as he becomes more than human.* The flower must have its continual contact with the sun, or it cannot be an effective flower, and man must have his continual contact with the infinite glory of God or he cannot be an effective man. The natural man is incomplete. His very self-consciousness makes him self-centered. He needs to be lifted out of himself. He needs to be socialized—universalized. And there is no other experience powerful enough, intimate enough, abounding enough to do this to him but the inner revelation of Christ. This experience actually can do it—has done it—is doing it. A man ventures outside himself, daring to believe in infinite grace. The Creator Spirit responds to his venture, revealing an infinite presence. The believer suddenly discovers himself to be possessed of new and unbounded relationships. They are as sure as conscience, as certain as mathematics; and the sublime fellowship, the perfect content he experiences makes his life overflow in humility, obedience, gratitude and love.

This deep experience is New Testament Christianity; and everything short of this is hardly more than a counterfeit. The springs of this tremendous experience are three: God's sublime self-revelation, man's responding adventure of believing trust, and God's climactic act of *intimate self-giving.*

Between the Divine and the Human

This continual interaction between the Divine and the human is at once salvation and Eternal Life; but it presupposes an unceasing trust on man's part, and an uninterrupted self-giving on God's part. The saved man can never rest, even for a moment, from his believing trust in God. He must believingly trust as continuously as he breathes; and believing thus he will always be experiencing an accompanying, enriching, guiding Presence. This sublime interaction of faith and Revelation is at once salvation and Eternal Life; and wherever it is realized there is necessarily the manifestation of a new heaven and a new earth.

Our contemporary stress upon man's self-sufficient resource—his culture, his science—in so far as it has resulted in a diminished appreciation of faith and the Revelation of God, has been a terrific loss. It has been one of the blindest acts of human pride in the history of the race. Man is not complete in nature; and neither his refining cultures, nor his scientific skills can complete him. God's plan for the completing of man is the inner intimate revelation of Himself as *abiding presence.* Man must become more than a man before he can attain fully to being a man. Each man becomes fully a man when the creative power of the Almighty Spirit reveals Christ as an immediate Presence, the saving Other who both completes and transforms us.

CHRISTIANITY A SURPRISE

Sin is self-sufficiency, independence of God; drunkenness, adultery, greed, etc. are incidental. The gift of the Holy Spirit is the only possible solution of man's natural self-centeredness (a point of view that springs inevitably from his lonely driving self-consciousness): and the Church must recover this insight or continue on in its present impotence.

The modern Church has lost its way. We have substituted a self-sufficient program of Christian ethics for supernatural Christianity. True Christianity, when once again we see it, will be as much of a surprise as it was to John Wesley.

Depravity is self-sufficiency that cannot receive the abiding Holy Spirit.

Repentance is acknowledgment that one is not self-sufficient; but is rather helpless and guilty.

Faith is a great trust *outside one's self* in the grace of the God who has and must judge sin. It is a moral confidence in the Other that is grounded in the tremendous events of the Cross and the Resurrection.

This faith clears away the last obstacle that had prevented God from pouring out His Holy Spirit with creative and transforming power.

The coming of the Spirit results in "the fellowship-consciousness" which is an enriched form of the natural self-consciousness.

—*Harold Paul Sloan,* Pastor, Wharton Memorial Methodist Church, Philadelphia, Pa.

A Word to Parents

"BAPTIZED TODAY"

by Dr. Edwin S. Richardson

is just the thing to give to parents of babies baptized this Christmas.

It is written especially to help parents understand the significance of infant baptism.

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J. Manning Potts, Editor

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1908 Grand Ave. Nashville 4, Tenn.

FOR A CHRISTIAN'S
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HERE'S AN IDEA that will add a truly Christian message to all your Christmas gifts: Enclose a copy of The Upper Room in each Christmas package! The cost is trivial, the meaning immense!

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Here are two wonderful gift books, 144 pages, vest pocket size, bound in imitation leather and stamped in gold. Compiled by Bishop Ralph Cushman, these two little books have sold into the hundred thousands. Give them singly or the two together! Price, postpaid, 35 cents each, 3 copies for $1.00.

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Emphasizing the "Faith Studies" of the Advance for Christ are specific subjects in *The Upper Room* timed to coincide with the studies being made throughout the Church. For instance, the subject of the meditations for the first week in November is "Our Faith in God," for the first week in December "Our Faith in Christ" and so each month conforming to the program set up for the Advance.

OUR FAITH in PRAYER
OUR FAITH in IMMORTALITY
OUR FAITH in the HOLY SPIRIT
OUR FAITH in the KINGDOM
OUR FAITH in GOD
OUR FAITH in CHRIST
OUR FAITH in the BIBLE
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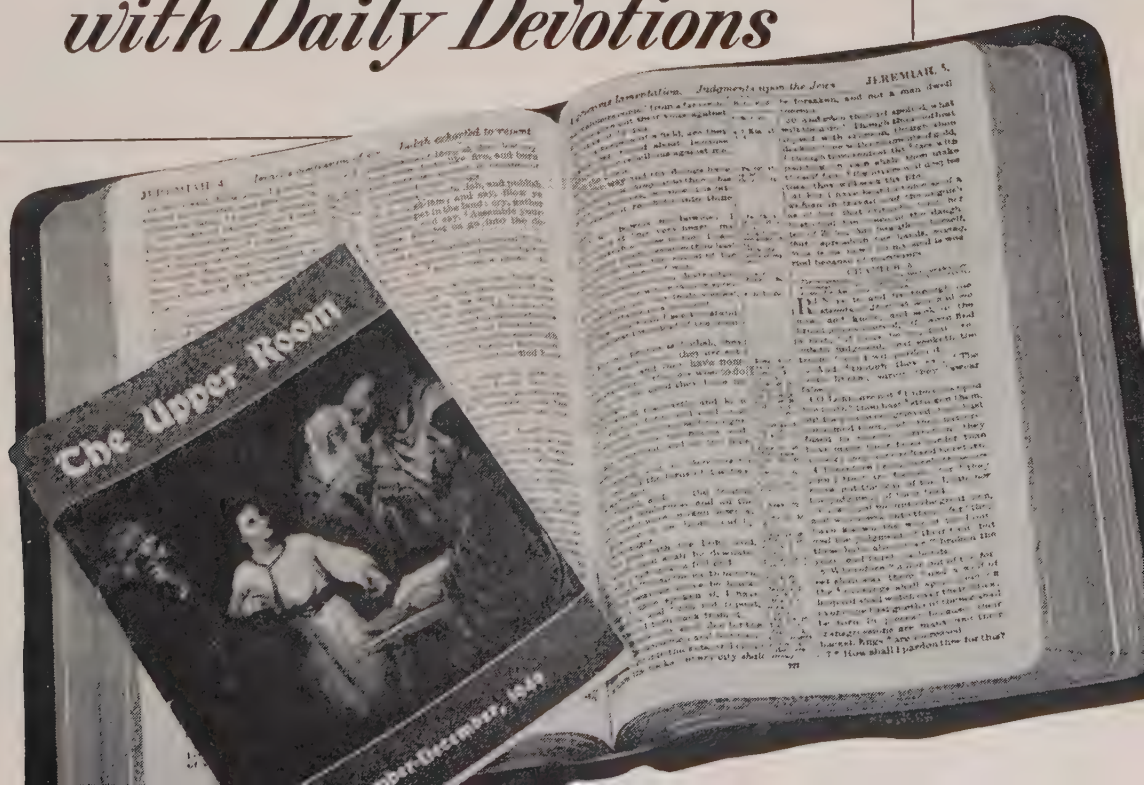
with Daily Devotions



Starting From Scratch

WITH VISITATION EVANGELISM

by S. Wayne McQuain, Pastor

Webster Springs Circuit, West Virginia

Using the techniques of visitation evangelism and week-end revivals, S. Wayne McQuain and his wife have transformed an 11-point charge into something very much alive.

WHEN I CAME to the Webster Springs Charge, October, 1947, it had eight churches with 522 members reported the previous year; 212 of this number were reported inactive. Upon investigation, I found only 317 members on roll including the inactives, which accounted for most of those reported. Of this 317, there were 43 who had transferred to other denominations without letter or had died. Some had been deceased as long as nine years—and their names were still on the roll!

In addition, only a few of the churches had any deeds for their property and all legal papers were either lost or destroyed.

Hardly knowing where to start first, my wife and I began regular services in two abandoned churches—bringing the charge up to 10 points—and our second week held a revival. Although 12 persons were saved, no one united with the church. All the members thought the preacher was the only one who should invite others to accept Christ and come to church.

A week after this meeting, we started a second revival, but this time my wife and I started visiting house-to-house, calling on six to twelve and sometimes fifteen families a day. We found persons who had lived in those little communities ten to twelve years without seeing the preacher.

As a result of our efforts, many unsaved began coming to church and whole families accepted Christ and joined our membership. My wife and I began to receive calls at all times of the night to come and pray with families who had heard the gospel from those saved in our meetings and could not wait even until morning for us to call on them.

Laymen began to see the value of Visitation Evangelism and expressed a desire to help. I began training workers by taking an earnest person with me and letting another go with my wife. Soon the ones we trained were able to take other partners and train them. Now we have at least 40 that are very good at Visitation Evangelism and 10 or 12 who are extra good. Most of them were doing Visitation Evangelism before they realized it. If I had asked them to do it, most of them would have laughed at the idea and declined.

Many of our converts are continually at personal evangelism in their places of business, on the streets, in the coal mines—wherever they come in contact with people. As a result people are being saved in their homes, on the highway, at their work and at almost every service of the church, whether it is prayer meeting, Youth Fellowship, preaching service, or Church school.

We continued our Visitation Evangelism until we had revivals in all 11 churches. (One more was added at the end of five months.) It took us 14 months to do this. Since then we have continued with week-end revivals, with three night services conducted in the churches where our week-end appointments are. Other denominations, such as the Baptist, Union Mission, and some few Nazarenes participated in these meetings.

We have organized three Fishermen's Clubs on the charge, with some of the smaller churches combined into one club. These clubs meet twice a month to study prospects and set goals. They report to the regular church services and watch any who become negligent about their church affiliation, and do Visitation Evangelism during the week-end revivals. As a result about as many are won to Christ in these three-day meetings as were formally won in the longer revivals. The whole membership is kept interested and active by these meetings.

In less than two years, we have received more than 600 new members into the churches of this charge and have touched the lives of several hundred more who made a confession of faith

"I Have Committed Myself to Christ and His Church"

"What Shall I Do Now?"

This is what your new members are asking. This leaflet, written by C. Stanley Lowell, pastor in Washington, D. C., gives the answers. It is the *Guidance Folder for New Members* and is designed especially for lay visitors in visitation evangelism to give to persons who have just committed themselves to the Christian life. It encourages the new member to start off right by attending church, praying, and giving time and money to the Kingdom.

$2 per 100

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A Letter from the Executive Vice-President of

THE WEBSTER SPRINGS NATIONAL BANK

WEBSTER SPRINGS, WEST VIRGINIA

Rev. S. Wayne McQuain,
Webster Springs, West Virgina
Dear Rev. McQuain:

Each year our bank receives a copy of the annual report put out by the West Virginia Liquor Commission, and I always look over the figures of this, and other counties in which I am interested.

It is very gratifying to note that for the year ending June 30, 1948, the Webster Springs store suffered a loss in business of 20,305 bottles of Whiskey and Wine, with loss of sales of $52,554.48, and loss of profits of $14,214.14, over the previous year ending June 30, 1947. Believing that you would like to have these figures, I have enclosed a statement.

Much of the wines and liquors consumed in previous years has been purchased by the working men in this vicinity. Many former customers of the Liquor store are now spending their money on their families and for the upbuilding of their community. I believe that we all agree that the chief cause of this loss in business has been occasioned by former patrons whose lives have been changed under your ministry. Their outlook is just the reverse and many men who used to be outlaws are now humble followers of the lowly Nazarene. May I, for one, express to you my appreciation for your efforts in making this a better community in which to live.

From purely a selfish standpoint; less money spent at the Liquor store, means more money deposited in our bank, more wealth created in the county, and, above all, a much higher type of citizenship than formerly. May I wish for you continued abundant success in all your undertakings and with enduring personal regards, remain,

Sincerely yours,

Ward Grossman

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and joined other churches, including the Baptist and the Methodist station church in Webster Springs, the county seat. I do not want to brag or boast; however, in this period the church-school enrollment has increased from 300 to more than 1,000; deeds have been obtained for all the churches; and three men have been licensed to preach. Two of them are serving churches and one is a student at West Virginia Wesleyan College.

Just what you need to convince those in your community who are members elsewhere to transfer to your church.

"Be A Member Where You Are"

is the new leaflet written by **Dawson C. Bryan**, Director of Personal and Visitation Evangelism, General Board of Evangelism

Attractively printed in two colors to interest any person in your community who should move his membership to your church.

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In the HOSPITALS, HOMES and JAILS

OF YOUR COMMUNITY

We use the Parish Cultivation Plan for the distribution of *The Upper Room,* sending this devotional guide to each family. Then we also have extra copies at the church for anyone who may not be on the mailing list. We used the stencil sent us to emphasize *The Upper Room* for two Sundays.

J. Frank Rollins, Pastor
The Methodist Church
Lavonia, Georgia

✣ ✣ ✣

The Woman's Society of Christian Service of the First Church of Corcoran distributes copies of *The Upper Room* in each room of the new local hospital.

We feel that this service is greatly appreciated by those folk confined to the hospital. The Chairman of the Literature Committee of the W.S.C.S. is in charge of this project.

E. Lester Lewis, Pastor
First Methodist Church
Corcoran, California

✣ ✣ ✣

Thank you so much for the copies of *The Upper Room.* The patients do enjoy them so much. I wonder if I told you in my last letter of the little woman who had been a patient here several times; on her last return she wanted to know the very first thing if I had any more of those nice books, she loved them so. Her husband was a drunkard and I do not think she had very many good things in this life and it wasn't too long this time until her Heavenly Father took her home to Himself. She was happy to go—a sweet Christian in her last days.

Lillian Morlock, Deaconess
Bethesda Hospital
Cincinnati, Ohio

✣ ✣ ✣

As you probably know, we use the Parish Cultivation Plan, which means that *The Upper Room* is mailed to every family of the church.

The Methodist Men's Club of First Church is now placing 75 copies of *The Upper Room* in the rooms of Dixie Hospital, here.

There has been a wonderful response to the placing of *The Upper Room* in the hospital, and we are convinced that this is a ministry of comfort and guidance unequaled by any other ministry of our church to such a large number of people at such a critical time in their lives. While we are careful to visit the hospitalized members of our church, *The Upper Room* touches the lives of many whom we do not visit personally. We get reports that in the long hours of solitude and quiet *The Upper Room* brings a blessing and a help such as they need.

Harold H. Fink, Minister
Hampton, Virginia

Your new *Upper Room* display box will serve to further extend the already wide ministry of this wonderful devotional magazine and I would like to express my appreciation to you for making this box available; we intend to use it along with the Parish Cultivation Plan and feel confident that it will increase our orders by making the magazine more readily available to visitors and friends of the Church.

We place *The Upper Room* in jails, hospitals and other such institutions and often it is impossible to place it in the hands of a reader. Racks, tables or other suitable places are not always provided. The Parish Plan more than pays for our *Upper Room* ministry and if it did not, we want no other pay than that the Word be made available to all who will read it.

Luther V. Laite, Pastor
North Shore Methodist Church
Jacksonville, Florida

✣ ✣ ✣

Our church furnishes the Marie Hospital, Seaman's Bethel, Bus Station and Railroad Stations, Convalescent Home as well as shut-ins with copies of *The Upper Room.* It is very much appreciated and enjoyed by our membership.

Vera Vaughn, Church Secretary
Government Street Methodist Church
Mobile, Alabama

EVERY CHRISTMAS GIFT can carry a spiritual message. By placing a copy of *The Upper Room* in every Christmas gift, many people are finding that they can give a spiritual message with every gift. It is not too early to order copies of *The Upper Room* to use as Christmas greetings and to include with your gifts. The January-February issue will have on its cover a reproduction of David's famous painting, "Rest on the Flight into Egypt."

A Revival for the Churched

by Frank R. Snavely, Pastor

The Methodist Church, Gainesboro, Tennessee

THERE are small churches where everyone who attends is counted a member of some Christian denomination. When a revival is held in such a church this provides an unusual problem: How can revival be counted a success when everyone present has committed himself to Christianity? This is a problem found sometimes in the churches of small communities.

Yet a church with such a dilemma can hold a favorable revival if it does not forget the essential motivation of evangelism. A revival is ordinarily thought of as an evangelistic enterprise for winning souls to Christ. However it is all this and something more. It is also an attempt to raise the spiritual temperature of the congregation where it has lapsed into indifference. As ministers we must never forget that when we are called upon to hold a revival our task is not only to minister to the lost but also to those who need a spiritual rejuvenation.

The church with no lost sheep is not without its need for a revival of the spirit. Bearing a cross 365 days a year becomes terribly depressing to Christians. And there is no pastor who does not have a congregation that is partially indolent in spirit.

How can a revival be managed for such a church? Actually the techniques of evangelism, particularly the altar call, need not be abandoned but only emphasized in a different light. The evangelist can open his series of sermons with a reiteration of what Christianity is. Most Christians are prone to forget the basic tenets of their faith and they need reminding. After a few nights of this strategy the evangelist can give sermons on the following vital topics and an altar call adapted to each situation.

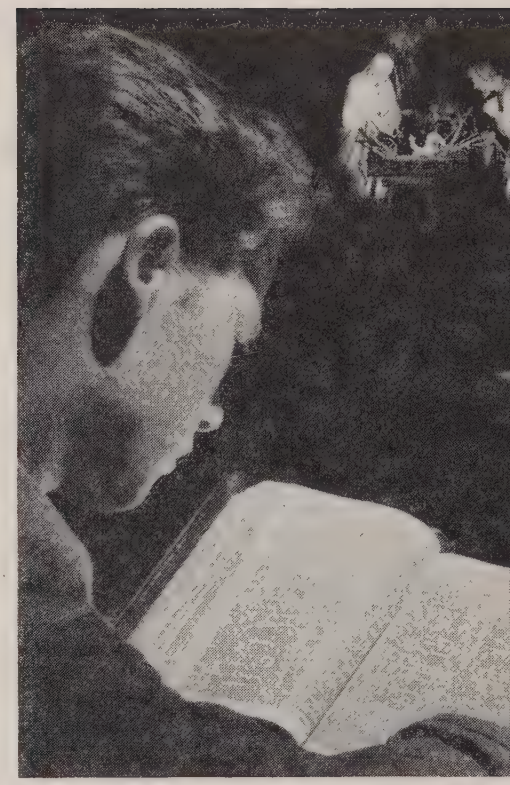
(1) Sermons emphasizing the need of more Bible reading among church members are frequently preached but it is noticeable that their theme never reaches the point of becoming trite and out-worn. Christian people are conscious of their lack of biblical meditation, but they seldom do anything about it. George Whitefield, the great English preacher, once remarked that he could trace the word "damnation" in the dust accumulating on our Bibles. In the Bible, as nowhere else, we find the will of God so completely revealed. Think of the spiritual enrichment that numerous church members are missing by their neglecting to study the one textbook of the Christian faith.

After delivering this appeal to take the Scriptures into life the evangelist can give his altar call. He can couch it in terms of a challenge to become a better Christian through this medium of spiritual enrichment. And those who step forward to make such a vow will undoubtedly feel a renewal of their spiritual life similar to their first confession before God.

(2) Another forsaken area is that of the prayer life. The majority of Christians will probably admit that they need to pray but they voice a common excuse that they have no time for it. Perhaps all they need is a challenge to take this venture. Members take such a vow when they enter the church, but they will not pray unless spurred on.

While the Bible brings to men the will of God, the medium of prayer is the one sure means of personal communication with the Heavenly Father. The evangelist could stress this vital point of the Christian life, and at the close of the service present his invitation to those who would step forward as beginners in praying daily to the Lord.

(3) It would be sheer negligence not to use this method for creating Christian homes. Parents dedicate their babies to God but there is seldom any attempt to form regular family devotional circles and thus educate the child by Christian parental example from this point on. The evangelist could extend an invitation (perhaps this one would be best at the close of the revival) to family groups who would dare to step forward and dedicate their home life to God through the initiation of group devotions and other methods of Christian education used by parents. The evangelist would do well to suggest the use of *The Upper Room* in this home worship period.



Harold M. Lam

Included in a revival for the churched is a rededication to daily devotions. Reading the Bible, as this young fellow is doing, will help lift up for us the beauty and significance of Christmas.

(4) The small church, while classifying everyone present as a member, cannot overlook its immediate community where invariably there are unconverted souls.

The obligation to win others to Christ is not an expediency of swelling the total church membership, but it is a vital part of the spiritual function of the church. However, if church members were questioned, the majority would reply that they have not said anything about Jesus to anyone. Isn't this a reflection that what Jesus has done in their lives isn't worth telling to others? Conscious of this discrepancy, the evangelist should include in his program a sermon topic on "Telling the Message to Others." In this case, too, an altar call and a personal covenant made to God can appropriately be used. The individual member may be invited to take the vow to share his spiritual experience with others.

By using this procedure the evangelist preaching in a small church can fulfill the spiritual requirements of the members, bringing them closer to God through prayer, the Bible, and a Christian home life. Moreover, he can fulfill the duty of the Christian organization by sending disciples into the community where there are lost sheep.

THE GRANDMOTHER BELIEVED IN "FEET WASHING"

by H. L. Shumway, Pastor, Mt. Sterling, Kentucky

VERY few of the 15,000 pastoral calls I have made have proved to be disinteresting, even though some phases of certain visits have been discouraging for the moment. For instance, there was the visit I had looked forward to for several days, at the invitation of a layman of the charge, to his home where I was to eat lunch. Just before going to the dining room I was informed by my host that I was "not near as able a preacher as another they had once had." A wonderful meal was served but I was unable to do justice to it. That night God gave me a great message which the same man declared to be the best he had ever listened to.

A pastoral visit that I made 21 years ago is one that comes to my mind very often and so may be regarded as being the most interesting. A very poor family owned a half acre on a very steep mountaintop. The house, a two-room building, a small shed occupied by a donkey, and a vegetable garden took up the entire boundary which was surrounded by brier fields and thick woodland. No other homes were in sight.

The husband was a member of the church of which I was pastor. Some motherless grandchildren made their home there, where the grandmother was confined to a large armchair. This wife and grandmother was not a Methodist. It was during the first weeks of my pastorate that I learned of her stricken condition, and thinking that a visit to the home would cheer her up I set forth one Sunday after the morning service and within the hour found myself rapping at the door of her home.

The sickroom was the living room as it was also the sleeping room for the entire household. The husband and grandchildren gave me a hearty welcome and fixed a chair for me directly in front of the ailing wife. After a few remarks about the weather I ventured to say that we had enjoyed a good service that morning at the church, whereupon the sick sister informed me that it couldn't have been too good since I didn't preach the full gospel. After some questioning concerning the part I might be leaving out she informed me that I did not preach feet washing. She then informed me that the entire Methodist clergy was in error on that issue.

I explained that the articles of faith of The Methodist Church had been well accepted from the beginning, without the order of washing feet; however, I declared that I was not above administering this desire to her if it took that to gain her friendship, and if her husband had no objection and would assist by bringing in the necessary equipment. She readily declined the offer, saying now, that she "believed me to be a real man of God," and confessed that she once knew God but had been "on the shelf" for a number of years and wanted me to have prayer with her, then and there.

I was deeply moved but did manage to sing two verses of a hymn before kneeling at the edge of the hearthstone, where, during the prayer the lady was wonderfully reclaimed and lived true to her Saviour till the day of her departure, some two or three years later. I did not preach the funeral, having been stationed elsewhere by that time; but her pastor, in speaking of her passing, said to me later, "Without any doubt, your first visit to that home was the means of getting our sister back to God." Some years later I stood on a pile of ruins that marked the place where that home once stood. Nothing now was intact but the old hearthstone, and I can assure you that for me there was a great significance attached to it, as I viewed it through a mist of tears.

THE PRAYER WAS "STRANGELY" APPROPRIATE

by Edward F. Allen, Pastor
Foss Street Church, Biddeford, Maine

IT was in one of those Visitation Evangelism campaigns. This matter of being in a strange city to call upon strangers, to win them to Christ and to draw them into a church of which I was not even a member—well, it required more than one period of prayer before this visiting pastor felt up to it.

The layman assigned to work with me was an answer to prayer. Once he said, "I never joined a lodge; the Church has always been lodge enough for me." A time of prayer did not embarrass him; rather he rejoiced in it.

We made an early evening call. We rang the bell, and heard a scurry and patter of little feet. Rather a long wait until the door opened and an apologetic mother said, after we had introduced ourselves as representatives from the local church, "Gentlemen, won't you come in? I am putting my little girl to bed. Will you excuse me for a moment?"

Finally our hostess returned, making another apology. I mentioned that one of my own children was three years old and verified it by a picture from my billfold. My companion was a grandfather and he drew the mother into telling anecdotes about the winsome ways of her little girl. Then we mentioned the importance of the early years of childhood, how they determine basic character for the rest of life. The mother agreed.

Next we said, "Do you have a church membership somewhere? You belong to the young matrons group here, I suppose."

Soon we found that her family did not believe in churches. Her husband was out that evening at a sales meeting. She enjoyed the ladies' group and its activities. Her little girl was the central interest in her life.

"Is there some passage of the Bible you particularly like?" I asked.

"I like that one—I don't know where it is—where it says, 'Wheresoever thou goest I will go; wheresoever thou lodgest I will lodge.'"

"From the book of Ruth," I said. "And let me read this passage." I read it, and then I read of Jesus blessing the little children. "Then you do believe in Jesus and in the Christian life?" She nodded affirmatively. "We came to ask if you and your husband would sign these Affirmation Cards and be ready to unite with the church after coming to the pastor's training class?"

Our hostess replied that she could not

answer for her husband, but that she would be glad to sign a Commitment Card, which she did. Then I asked permission to offer a prayer before leaving. I asked God's protecting care over the little child, that the mother might be given health and strength to care for her home and to bring up the little child into a life of Christian joy and usefulness.

Later that evening, as the pastor received the commitment cards that we turned in he was agreeably surprised by this particular name. After I recounted these details he said, "It is strange you offered that prayer not knowing the situation. She has a constant battle against tuberculosis. She has to be very careful. Her one desire is to be able to live to bring up that child."

In one-half hour I had seen a mother welcome the Christ into her home, surrender her heart's treasure to His care and keeping, and discover a Helper in the cares of daily living.

HIS VISIT PUT A POOL HALL OUT OF BUSINESS

by Louie Marsh, Pastor
Creston Hills Church, Oklahoma City, Oklahoma

IT was during my first pastorate, in a small town. Included in the town's businesses was a pool hall, run by a man who also bootlegged, drank, and gambled. His wife was in sympathy with his business and his conduct. She, too, drank and was very rough in her conversation.

First, I visited the husband in his place of business, though we were barely able to talk because of the smoke, and barely able to be heard above the profanity of the loafers.

Next, I visited the home. Ignoring the coldness of the invitations to come in after I had introduced myself, I went in and sat down. We visited only a few minutes, but long enough to kindly break the ice. As I arose to go I stated simply that it was my custom to read some Scripture and have prayer in the homes I visited, and was given permission to do so here. I did not read from my own Bible, which I had in my pocket, but picked up the family Bible from a table and read a few verses from it; then I offered prayer. Since I usually stood for this kind of prayer, it was somewhat of a surprise to me to find myself kneeling this time. I don't know why I knelt; but the wife of the home knelt with me.

Before we were through praying I heard her sobbing. When we had finished, she arose, gave me one of the warmest handshakes, and, with the tears streaming down her face, she urged me to come again. I shall never forget her words: "In the 12 years we have lived here, you are the first minister ever to enter our door. Four years ago, when we were all sick with pneumonia, one did come by the street and call in to us and ask us how we were getting along." (Four ministers lived near this home.)

I did call again. Before that year was out this mother was converted, and praying in my church, their three sweet little girls united with our church, and the father sold his business and went into another that was legitimate.

THE SHEEP MINISTERED TO THE SHEPHERD

by Gilbert H. Rogers, Pastor, Wells, Minnesota

ON a cold blustery January day I set out to call on an elderly man who had but a few weeks to live. Reluctantly —almost begrudgingly, I trudged through the snow. The man had never affiliated with any church, I had been told. Sometimes calls on people of that type are so fruitless because there is no point of contact for the Divine Spirit. The spiritual dynamite of a Barthian God is the only hope then. God just doesn't operate in that way. I recalled that Jesus had truly said that we must lose our lives in order to find them. But there are occasions when even the shepherd needs to be ministered unto. In this spirit I knocked on the door.

An elderly woman gave me a gracious welcome. The bed-ridden man proved a pleasant surprise. Although not a churchman he talked about churches, about Christ, and about the Bible which he reverently called "the Word of God." Vitally interested in life he seemed to be unconcerned about his approaching death. Soon I was to find out why.

After a visit of an hour or so I asked if he would like to have me read from the Bible and offer prayer. Gratefully he accepted the offer. Laying my hand on his thin cold ones which were folded across his chest I recited the Twenty-third Psalm, the One Hundred Twenty-first Psalm, and other comforting passages of Scripture. Then I prayed warmly and earnestly for a man who was soon to take the long journey into the land from which no sojourner has ever returned. But my "Amen" did not close the prayer for without a moment's hesitation he carried on from the point at which I had ended. Here was a man who knew God. This was no "last illness" acquaintance with the Heavenly Father. This was the prayer of a man who like Enoch had walked with God. He thanked God for his faith. He prayed for the churches of all denominations. He prayed for the pastors (a Lutheran and a Presbyterian pastor had called on him before me.) As he prayed for me I felt my own heart strangely warmed by the Eternal Spirit.

As I left God's man pressed a bill into my hand, positively insisting that I take it. As it happened, I could make good use of the money. But I had something more precious than the material token. My eager steps moved quickly toward home. And in my heart there was a new note in the Lord's song. Like Christ, I knew my task was not to be ministered unto but to minister. Yet it was nice to have somebody else put something into my heart. This experience would help me in other visits which would be difficult. When my quickened steps had brought me to the parsonage, in excited tones I told my companion that a sheep from one of Christ's "other folds" had ministered to the shepherd.

These four articles are the second group of replies published in answer to the request in the July-August issue of *Shepherds*.

An Impressive Sunday Night Altar Service THAT GETS RESULTS

JOHN M. McCORMACK, pastor at First Methodist Church, Magnolia, Arkansas, has a Sunday evening altar service which is bringing deep satisfaction to his people and himself.

After the opening hymn, responsive reading, prayer, offering, and special music, the lights are turned out, with the exception of a lighted cross. Then, the pastor reads something impressive on prayer and the soloist, remaining seated, sings a verse of a prayer hymn.

The invitation by the pastor is given next as follows:

"Ye who believe in God as Christ revealed Him, draw near with faith and enter into this holy fellowship of prayer, meekly kneeling upon your knees. Let strangers come, for this is God's house; let families come together; let the good and the bad, if there be such here tonight, come, for Christ is present and you may find Him here. He is our friend, our Saviour, our great Physician. He has power, great power. Let every knee bow before Him and every tongue confess. This is God's house and it is a house of prayer. Let us all pray."

At this time consecration hymns are played softly on the organ. Some nights the altar is filled over and over again. The pastor testifies, "Many great victories have been achieved. One young woman came to our altar, renewed her vow, reconsecrated her life, and accepted the call to full-time Christian service. A member of our church is paying her way through the local college. I have seen the children, youth, adults, and even the aged, kneel at our altar."

After all have come who will, the sermon is preached, the invitation hymn is sung, and the call made for converts and new members.

The pastor's conclusion is, "Our people have loved this season of prayer and great good has come."

A New Hymn Each Week

by Wilbert H. Cannon, Pastor
North Salem, New Hampshire

An answer to the Need of rural churches

THE problem of worship, music and liturgy in the rural church has been of keen interest to me both as a rural pastor, and as a lover of liturgy and good church music.

I do not believe that it is necessary to have a special hymnal for the rural church, but we do need ministers who can guide rural people into worship experiences. Good hymnals are not expensive and can be bought by the families of a church in memory of loved ones. *The Methodist Hymnal* is a tool of worship in The Methodist Church. However, there are many good hymnals for sale on the market at very small cost.

A small church can be taught to use the lovely litanies, collects, and versicles along with the best hymns and song responses. An appreciation of good music comes only with training, and only the pastor can give this training in the rural church. The pastor can mimeograph these aids to worship and paste them in the back of the hymnal, if a regular bulletin or *The Methodist Hymnal* isn't available.

The selection of "150 well-known hymns" as suggested by E. Hampton Barnette in SHEPHERDS, July-August, 1949, limits the rural folk to 150 hymns that they already know. Surely rural churches should not be limited in the possibilities of knowing and appreciating hymns that are not familiar.

In my own Sunday evening service, we always attempt to learn a new hymn or tune each week, and to use the new hymn as soon as possible in the morning worship. The story of the hymn, told before it is sung, helps the congregation to appreciate it. Hearing the music played over once or twice, and hearing the words sung, aids the congregation in the learning of the new hymn.

I appreciated the article on "A Simple Order of Worship" as I always do the efforts of the SHEPHERDS' staff. The magazine is necessary reading for every Methodist pastor and layman interested in evangelism.

IT HAPPENED AT PORTER CORNERS

by J. Norman Bennett, Pastor
Greenfield Center Circuit
Greenfield Center, New York

The membership committee of the Porter Corners (New York) Methodist Church met with the pastor to make a new membership record. The committee consisted of Mrs. Alahna Ormsbee and Mrs. May McKnight. They were troubled to find so few members on the record and asked permission to go and visit people, to offer them the Christ and the fellowship of the church.

They were told to be sure that each person seeking admission into the church was truly saved and knew the pledges and vows which they were to take. On January 23, 1949, at a special evening service, the pastor, assisted by Paul Hydon, pastor of the First Methodist Church in Saratoga Springs, baptized 36 persons, ranging in age from two years to over 80.

Mrs. May McKnight (left) and Mrs. Alahna Ormsbee are the membership committee.

Seven persons were received by transfer, 36 "on profession of faith," and 20 young persons on "probation." This more than doubled the active membership of this church. These people are now attending the services with commendable regularity and a large Sunday school has been organized. Because the pastor's health makes regular visitation impossible, the membership committee is calling on the people in a friendly ministration.

Barren Churches

The number of churches which received no persons on profession of faith last year is tragic. One Annual Conference had 154 such churches, and the Conference Secretary of Evangelism called this to the attention of the Conference. The Bishop was concerned also, because when a church fails to win persons it fails to live up to its charter—in fact, it almost surrenders its birthright.

Each charge and each pastor which receives no persons on profession of faith in a whole year's time needs special attention and help from others. They can receive help from the district superintendent, from the District Secretary of Evangelism, from pastors and laymen on neighboring charges who can be with them for a week of visitation evangelism and preaching.

It is not always only the weaker churches which fall down. Sometimes city churches of considerable size become so engrossed in running their organizations that they lose sight of their primary responsibility of winning persons to Christ.

We cannot have an Advance for Christ and His Church unless we live up to the first responsibility of the Church, that of evangelism and of winning persons to Christ.

"Songs of the Singing Spirit"

Melvin J. Hill, Methodist pastor of Bowmansville, New York, has issued an attractively-bound booklet entitled "Songs of the Singing Spirit." It is an anthology of original verse interspersed with gospel hymns. Not only is he author of the words of the hymns but also is composer of the music. Copies of the book are available from him or from Harmony Company, Publishers, 166 Southhampton Street, Buffalo 8, New York.

Week of Visitation Evangelism

December 3-7

Dr. Jesse M. Bader, Secretary of the Department of Evangelism of the Federal Council of Churches, has mailed a bulletin to 740 Councils of Churches throughout the nation and to over 2,000 Ministerial Associations calling for a Visitation Evangelism campaign in every church and community, December 3-7, and reception of new members on Christmas Sunday, December 25.

The General Board of Evangelism of The Methodist Church heartily concurs in this suggestion, and urges all Methodist churches to use this week to the full for visitation evangelism and bringing persons to Christ. What more wonderful gift could a pastor and church give to Christ on Christmas Sunday than many new Christians?

For Your Church

VISUAL AIDS LIBRARY

Every church school is concerned to make the study of the Bible more vital. One of the difficult barriers to understanding the Bible is the fact that its events take place in a far-off land, which few of us have ever seen.

During the winter of 1947-48 Dr. John C. Trever was a Fellow of the American School of Oriental Research in Jerusalem. The Audio-Visual Department of the Board of Education obtained his services to secure color pictures of Palestinian places with biblical associations. Dr. Trever combined his photographic skill with his biblical scholarship and secured an unusual group of pictures.

The Board of Education is now releasing eight sets of slides developed from these authentic color pictures. The titles of the sets are:

Bethlehem, Birthplace of Christ	16 color slides
A Walk Around Jerusalem	45 color slides
From Jerusalem to Jericho	27 color slides
The Arts and Crafts of Palestine	19 color slides
The Seasons of Palestine	25 color slides
The Villages of Palestine	45 color slides
Jerusalem, the Holy City	37 color slides
Visiting Ancient Egypt	39 color slides

These sets with their accompanying manuscripts should be in the Audio-Visual library of every church. Every unit of Bible study may be enriched by a wise use of a set of these slides or by carefully selected slides from the sets. A teacher should have them at hand and as often as needed.

The sets are bound in glass and sell at the rate of 60¢ per slide. To buy the entire group of sets would probably be too great an expenditure for most churches, but over a period of years the entire group may be added to almost any church library and greatly increase the effectiveness of the church school.

The sets are available from **The Methodist Publishing House** that serves your territory.

HAVE YOU FORGOTTEN ANYTHING?

Recently in the washroom of a pullman sleeper, we were impressed with the sign hung before the door asking the question, "Have you forgotten anything?"

There is a picture of Christ sitting forlorn and forgotten on the doorstep of a home from which a moving van is departing. Attention is called to the fact that millions of people have moved during the last 10 years. About one-fourth of all Americans have thus moved. Only a small percentage have transferred their church membership.

If one who moves transfers his bank account, his telephone, his light and heat service, and sends his children to a new school, why not transfer his church membership? At least why should he not take Christ along with his furniture, his clothes and other belongings? In the new community he must find a new store to supply him with physical conditions, what about a new source of spiritual truth?

—From *Evangelism News*, issued by the Evangelical United Brethren Church

A Laundry Mark of Honor

by Austin E. Armstrong

Retired Minister, Newark Conference

These two Chinese characters mean "Shepherd"

CASUAL daily contacts often beget worthy thoughts and sometimes lead to important decisions.

Instead of taking the check for my laundry provided by the Chinaman I arrange with him for the use of some identifying mark. In one town, I left it to the laundryman to choose whatever sign he wished. Of course he chose a Chinese character. One day I asked him what it meant.

"Seeperd," he said.

I didn't quite catch his meaning.

He repeated, "Seeperd, Jesus is Seeperd."

Shepherd!

So that is what the Chinaman was thinking of the Christian ministry. How complimentary! Maybe I should say, how flattering!

It sets me thinking. Am I worthy of such designation? Do I really have the Good Shepherd's deep and constant concern for the spiritual welfare of people who need the varied ministries of the Church? After his manner am I "going about doing good?" Do I study and strive and pray to emulate Him in His spirit of serving the whole flock and saving wayward men and women?

One thing I decided was that I must be alert in ministering not only to the members of the Church but to the total parish constituency—ever striving to practice the spirit of the Good Shepherd in every type of community service.

Always in every parish there were "others," many of them, men and women who were not confessed Christians. Many of them were friends of the Church, and some of them occasionally attended public worship. The cultivation of friendly fellowship with these "outsiders" proved always to be important. Faithful shepherding meant kindly, sympathetic, Christlike service to all alike—rich and poor, learned and people with little learning, "saints" and sinners. When calling, the aged, and people having special trouble came first; however, calling on all the people was never considered "out of date." Mingling much with the people in the church and in their homes enabled one to know them well and to be able to call them by name and to secure their confidence. Thus one could learn at firsthand their needs and so be prepared to perform with some degree of efficiency the friendly and redeeming mission of a good shepherd.

Another decision was that a good shepherd must never fall into the fault of being a mere hireling. He must never allow himself to be thinking more about money than message. It seems to me that one must avoid asking the churches he serves to increase his salary. I made no such request during 40 years in the active pastorate. My mission was to serve. The people were kind. The salary increases came right along of their own free will and accord. The people did not let me suffer. They paid me well and gave me a good house in which to live. A good shepherd must never be mercenary.

It was always a joy to endeavor to minister in such a way as to make the thoughtful laundryman's "Seeperd" not too great a misnomer.

Two New Leaflets for Protestant Laymen

I, Too, Am A Catholic

by Bishop G. Bromley Oxnam

This champion of Protestantism and leader of the "Our Faith" Mission in the Advance for Christ and His Church declares that we belong to a universal Church and proclaims truth that every evangelical Christian will want to know.

Among other things, Bishop Oxnam says: "I am a Catholic, because I am a Protestant."

$2.00 per 100

Place this in your homes on
Reformation Sunday

I Believe in the Church

by Prof. N. Bond Fleming
Millsaps College

Those who have previewed this leaflet are enthusiastic about its worth.

Among other things, it tells what the Apostles' Creed means by "I believe in the holy catholic Church."

Here is a leaflet of appreciation of the Church. It is such a leaflet to inspire loyalty and make better church members.

$1.50 per 100
Excellent for a general mailing
in a "See You in Church Sunday" crusade

1908 Grand Ave. TIDINGS Nashville 4, Tenn.

The Ministry of The Upper Room

The Upper Room has proved to be a real blessing in the Churchland and West Norfolk Methodist Churches. The devotional life of our people has been deeply enriched as a result of the ministry of *The Upper Room.*

In November, 1946, only 40 *Upper Rooms* were being used in these two churches. Now we use 135 each issue and will be using more in the near future. Our membership in West Norfolk numbers only 92, and yet we have 50 *Upper Room* subscribers in that community. We have 150 members at Churchland and 75 *Upper Rooms* are used there.

We have followed two plans of distribution and both have been very successful. In Churchland we follow the "Parish Cultivation Plan" and mail *The Upper Room* to church families and to several prospective members. In West Norfolk we have an *Upper Room* chairman, Mrs. Littleton Smith, who gets *The Upper Room* to all subscribers through the Sunday school or by door-to-door delivery.

I urge *The Upper Room* readers to use this devotional guide at the breakfast table each morning. Using it around the table in this manner helps establish the family altar.

The spiritual life of our people would suffer if it were not for the "good news" which *The Upper Room* brings each day. It has a ministry all its own and we are indebted to those who make this ministry possible.

—*Roy Everett,* pastor, Churchland–West Norfolk Charge.

Mrs. Smith gives a copy of *The Upper Room* to Mrs. James Allan Blair (top). Mrs. Smith personally delivers the devotional guide to the subscribers in the West Norfolk, Virginia, church.

L. E. Thomas, a member of the Official Board at West Norfolk, leads his family in daily devotions, using *The Upper Room* (right).

A BETTER WAY OF

Understanding the Bible

by C. M. Castillo, Santurce, Puerto Rico

I feel very happy with the work that I am doing distributing *El Aposento Alto* (The World's Most Widely-Used Devotional Guide). My interest in increasing the number of copies is higher and higher, and I shall not rest until I will be able to distribute it to a higher number of homes. My usual order is for 500 copies of each edition, but I will appreciate it if you start sending me 50 copies in English, beginning with the copy for the months November-December, 1949. I know that I can distribute them among English-speaking people, seeking for a good devotional reading as *The Upper Room* is.

Your publication is very solicited in our country. I know for sure of very many people that are pleased in reading it, because they have found in it a better way of studying and understanding of the Bible. I derive a lot of inspiration and divine wisdom from it by the reading and rereading it day after day, thus increasing my faith to a better understanding of the teachings of our Lord.

Our blessings to you for all the good that *El Aposento Alto* is offering to many homes.

(Editor's Note: *El Aposento Alto* is the title of *The Upper Room* in Spanish.)

Mr. and Mrs. Castillo as they observed their 31st wedding anniversary, September 29.

Evangelism According to Christ

by Gaines S. Dobbins

Evangelism According to Christ, by Gaines S. Dobbins. (224 pages. $2.50. Harper and Brothers.)

With the world awaiting some sure word of salvation, this book points us once again to the original method of Christian evangelism—the Gospel of John. In this exalted account of the work of the Master Evangelist can be found a Master Plan fully adequate for this age or any age, Dr. Dobbins shows.

Here is a book that really takes the reader back to first sources and, in so doing, provides the soundest possible basis for soul winning—the teaching of Jesus Christ. Not only did the Great Evangel make crystal clear what is required of the individual Christian, but He also issued numerous directions and hints on how His followers should win others.

Other books have expounded modern "techniques" for conducting revivals, and have themselves been powerful exhorters; others have drawn from the book of Acts and from the letters of Paul the basic principles of evangelization. But this new book proposes a recovery of evangelism according to Christ. "We can do no better than to follow His way in the making of disciples. When we study the Fourth Gospel, with a view to discovering and practicing the how of evangelism, we are led to see both the simplicity and profundity of the task committed to us as Christ's witnesses today."

The author has been a member of the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky, since 1920.

Contents: The Fourth Gospel a Guide to Evangelism; Learning Evangelism from a Master Evangelist; The Beginning Point—The Claims of Christ; The Basic Method—Winning Individuals; The Crucial Issue—Christ's Power to Save; The Decisive Battleground—Dealing with Doubt; Light Versus Darkness—Appealing for Decision; The Gospel for the Saved—Christ's Keeping Power; The Guiding Life Principle—Self-Realization Through Sacrifice; The Secret of Peace and Power—Union with Christ; The Key to Effective Witness—Prevailing Prayer; The Source of Salvation—The Cross of Christ; The Master Motive—The Lordship of Christ, and The Principles of Evangelism According to Christ.

Prayers for Children

Children's Prayers for Every Day, by Jessie Eleanor Moore. (64 pages. $1.00. Abingdon-Cokesbury.)

Here is a group of fine prayers for children in the beginner and primary age group, with some of them helpful for kindergarten, too. The 46 prayers are grouped under eight headings as follows:

In the Morning, At the Table, Our Home, Outdoors, The Sabbath, Special Days, Our World, When Evening Comes. The book is well illustrated by Edith May Cunnings.

The excellent way in which prayer is tied in with daily living in this book is illustrated by a prayer called "Working With God." Part of it is:

> Dear God,
> The digging fork
> And little rake are mine;
> I work among the flowers.
> The yellow sun
> So warm and bright is yours;
> It shines on all the earth,
> And when it shines
> Upon my flowers
> It makes the garden ours.

For the Junior Church

Story Sermons and Plans for the Junior Church, by Marian Walter Gannaway. (154 pages. $2.00. The Methodist Publishing House.)

Forty-three fresh, invigorating story sermons for junior church programs, together with plans for the effective organization and administration of a junior church.

All workers with youth, and particularly the leaders in junior churches, will welcome these 43 fresh, invigorating story sermons on vital themes of special interest to junior boys and girls.

Pastors will find these story sermons to be an unusually rich source of illustrations of real meaning and inspiration to children, and of particular value in planning worship services.

An informative section deals with plans for the junior church, and contains many valuable suggestions for the organization and administration of a junior church and junior choir.

The author is Marian Walter Gannaway, the wife of a minister in the Florida Conference. She has had five years' successful experience leading a children's congregation in her husband's church in Jacksonville, Florida.

The Beauty Bringer, by Charles Hannibal Voss. (40 pages. The Story Book Press, Dallas.)

A Methodist minister in Florida has written this little book of 36 poems, which can be used effectively in sermons and worship services.

These poems have appeared in *The Christian Advocate, The Christian Herald, The Christian Century,* SHEPHERDS, the *Kansas City Poetry Magazine, The Florida Times Union* (morning newspaper, Jacksonville), and other periodicals.

Here is one of the poems, especially appropriate at this season:

Ring the bells that tell the story
Of the Infant Saviour's birth,
Of the motherhood of Mary
And glad tidings for the earth.

Ring the bells till vale and mountain
Field and forest sing for joy;
Till the sea and bubbling fountain
Tell of Mary's little boy.

Ring the bells till saint and sinner
Stop and listen to their chime:
Christ has come! Fling out his banner—
Hold it high! It's Christmas time!

FOR JUNIOR CHURCH

The Preaching Picture, "The Last Supper," is an effective visual aid for the junior church. The 24x36 inch picture is designed for flannelboard presentation to be assembled as the worship leader tells the story-sermon. A manual for assemblying and presenting the picture is included. Distributed by TIDINGS. $5 each

Honoring the Retired Minister's Wife

Thomas G. Brownlow, retired minister of the Michigan Conference, pins on his wife the new badge of honor in recognition of her service to the church. At right is a copy (reduced) of the citation which accompanies the badge.

A FEW years ago, the Board of Pensions began supplying to the bishops of The Methodist Church a badge to be given to each minister at retirement. This badge has become very popular and is proudly worn by thousands of retired Methodist ministers in the United States. It is also worn in China and India, where it is highly esteemed by the native preachers who are on the retired list. The badge was designed by Dr. Thomas A. Stafford of the Chicago office of the Board of Pensions. The design and size of the badge are shown below.

Recently, Thomas G. Brownlow, a retired minister of the Michigan Conference, who lives at Lakeland, Florida, in winter, and Bay View, Michigan, in summer, suggested to Dr. Stafford that he design a brooch badge to be given by a retired minister to his wife in recognition of her service with him in the work of the ministry. The badge illustrated

in the accompanying cut was made ready in gold and white enamel finish, and is now in process of distribution. A nominal charge of fifty cents, which almost covers the cost of production, is made for each badge. Already, there is brisk demand for it, and a good many retired ministers are giving one as a present on the wife's birthday.

Naturally, the first badge manufactured was given to Dr. Brownlow. In the accompanying picture, he is shown pinning it on Mrs. Brownlow's dress.

The badge is mounted on a citation card. If, when the badge is ordered, the full name of the minister and his wife are given, the citation is engrossed free of charge.

The Board of Pensions takes great pleasure in thus honoring "the glorious company" of ministerial retired folks who have given of their best to the building of the Kingdom of God, and many of whom are still active as ministerial helpers and supply pastors and in other forms of church service.

It is understood that the Board has under consideration the designing of a pin for widows of Methodist ministers, of whom there are many thousands. Announcement of this project will come later in the church press.

THIS BADGE is given by

_____
(full name)

a Retired Minister of The Methodist Church to his Wife

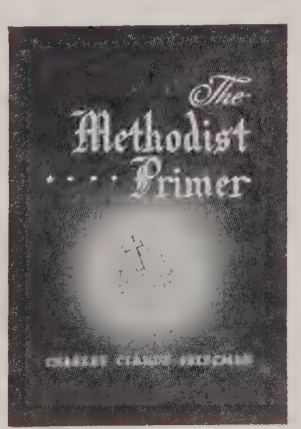
_____
(Christian name)

as a Souvenir in loving recognition of her faithful service with him in the work of the Christian ministry.

¶ The Cross represents the chief symbol of the Christian religion. The three Shields represent respectively the three great Christian virtues, FAITH, HOPE and LOVE. The Holy Bible represents the chief source of inspiration for Christian service.

¶ The Star on the left represents the Wife and the Star on the right the Husband, linked together in the work of promoting the Kingdom of God on earth through FAITH, HOPE and LOVE.

¶ The white background stands for purity of heart and single-minded devotion to Christ and His holy gospel.



25¢ each

25 or more, 20¢ each

Give these to your NEW MEMBERS

Order from TIDINGS or

The Methodist Publishing House

APPROVED EVANGELISTS

Lawrence L. Lacour
(Iowa-Des Moines Conference)
Box 963, Des Moines, Iowa

Cincinnati, Ohio ..... Jan. 1-5
Prairie City, Iowa ..... Jan. 8-19
Fairfield, Iowa ..... Jan. 22-Feb. 5
Lincoln, Nebraska (First Methodist Church) ..... Feb. 12-26
Salina, Kansas (University Methodist Church) ..... March 5-19
Shenandoah, Iowa (First Methodist Church) ... March 26-April 9
Clarinda, Iowa (First Methodist Church) ..... April 16-30
LuVerne, Minnesota (Union Campaign) ..... May 7-21

J. R. Parker
(Kentucky Conference)
Wilmore, Kentucky

Indianapolis, Indiana ..... Oct. 24-Nov. 6
Tarentum, Pennsylvania ..... Nov. 14-27
Boise City, Oklahoma ..... Nov. 28-Dec. 11

50,000 Chapters of the Bible Read

During the past year Evangelist Harry C. Sims of Westview, Kentucky, has assisted in 24 revivals, with the following visible results: 292 conversions, 247 additions to The Methodist Church and 559 tithers pledged.

He has preached or participated in 582 services where 50,000 chapters of the Bible have been read. Eleven young persons have dedicated themselves for life service.

In the past 12 years that he has been in the full-time evangelistic work he has assisted in 228 revivals.

South Georgia Goal

We are off to a good start in South Georgia. I have one city-wide setup in Columbus, Georgia. Visitation week will be November 6-10. We expect to make this as big as the Savannah visitation last February. Our Friendly Community survey is conference-wide. It is to be completed by November 15. Visitation follows in more than half of our charges this fall—the others in the spring. Our goal for prospects is 16,000. We are out to win 60 per cent of the prospects.

—*W. A. Kelley,* Full-time Director of Evangelism, Valdosta, Georgia

A WEEK-END "CAMP MEETING"

To strengthen the fellowship within their church, which was growing so fast it was embarrassed by the number of unassimilated members, leaders of First Methodist Church, Lockport, Illinois, held a week-end "camp meeting" last summer at historic New Lenox Camp Grounds.

The week-end began with an old-fashioned picnic and was followed by a campfire program. The Sunday morning worship was held on the square where many camp meetings of long ago thrilled to the gospel messages of the early preachers.

In addition to strengthening the fellowship, the meeting brought resource leaders to the various planning committees of the church: the Board of Education, the Committee on Social Life, the church-school staff, the Finance Committee, and the Membership and Visitation Committee.

H. C. Rasey, pastor of the Lockport Church, was the leader of the "camp meeting." He reports that the official board is so pleased with the results that a similar retreat will be held next summer.

Religion in American Life

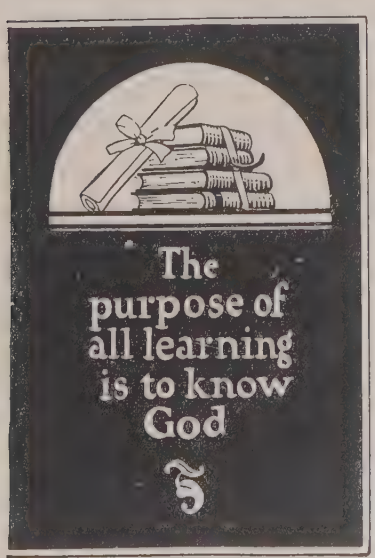
November 1-24, 1949

A national inter-faith campaign to emphasize the importance of religion and religious institutions in American life.

Its sponsors include the Federal Council of Churches, 17 Protestant denominations, and the Synagogue Council of America.

Religion in American Life
offers the churches of your community the opportunity to bring more people into God's houses of worship and to strengthen our moral and spiritual foundations.

See You in Church Sunday



CHURCH PUBLICITY POSTERS

A common request is one which asks for information regarding suitable large posters to be placed in the bulletin board to "sell" religion and the church to those who pass by. We are now in a position to make a definite recommendation for such a service. The illustrations show two of the posters distributed by the National Religious Art Program, Inc., 41-08 149th Place, Flushing, New York.

The posters are large—24" x 36". They are printed in oil colors on a heavy card and will last for years. A sufficient number have now been produced so that any church will feel safe in contracting for these posters. Through picture, color and type these posters woo those who pass the church doors into the services.

Two of the posters are illustrated here. For further information, write directly to the above address and not to TIDINGS.

How

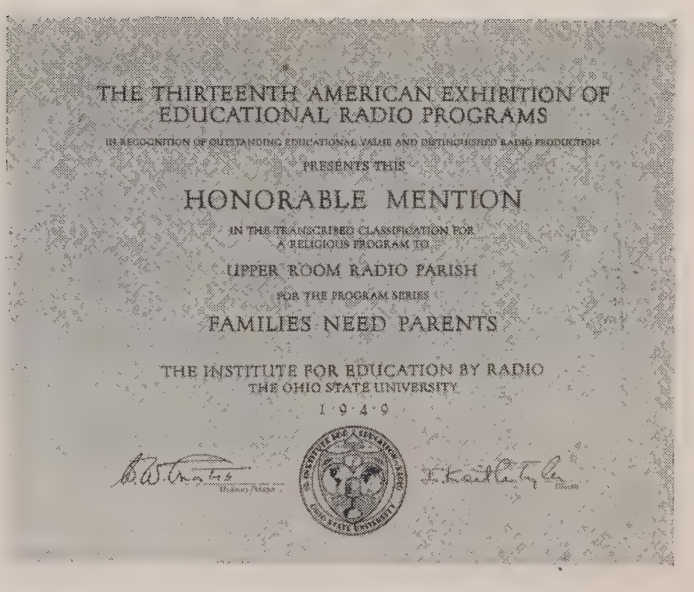
Currency Devaluation

AFFECTS THE UPPER ROOM

EACH new announcement of change in the value of foreign currency starts a series of repercussions in almost every industry. In the church it affects the mission work tremendously. One of the effects which few people think about is how it affects a publication like *The Upper Room.*

For many months the difficulty of buying American dollars in other countries has been increasing. With currency pegged at artificial levels and with stringent exchange restrictions it has been increasingly difficult for many Latin American countries as well as most of those in the British commonwealth to buy either individual subscriptions or bulk orders. The following letter from the secretary of the United Christian Missionary Society of Jamaica, British West Indies, is typical.

> Because of the present currency crisis, we are hereby cancelling our standing order for copies. Our unpaid balance will subsequently be attended to through our office in the States.
>
> During my first year as secretary of our mission here, I have found an increasing interest in the use of *Upper Rooms.* To my surprise, as I have visited in some of the isolated homes of our hill communities, I have found copies of *The Upper Room* which have been rebound by sewing a new heavy paper cover on them. In some homes they have been the only piece of Christian literature to be found, and they have been read and reread, then loaned to others. In one home I found a worn copy, which the person had obtained from one of our missionaries some time ago. Doubting that anyone in the home could read, I asked, "Who reads this? It seems worn enough." The reply was, "I make everybody that comes to see me read again and again," and every visitor to the home had been asked to read it.
>
> The above paragraph is to let you know with what regret I am cancelling our standing order. The difficulties of financial clearance have increased during the past year, until it now seems entirely impractical to try to receive materials from other than our own publishing house. Even in the case of our own materials, the new currency crisis will mean an increase to local people of more than 30%, which will virtually stop much of its circulation.
>
> Please accept my thanks for the past association, and for the contribution which we feel that your little publication has made to our field of Christian endeavor.


THE THIRTEENTH AMERICAN EXHIBITION OF EDUCATIONAL RADIO PROGRAMS

IN RECOGNITION OF OUTSTANDING EDUCATIONAL VALUE AND DISTINGUISHED RADIO PRODUCTION

PRESENTS THIS

HONORABLE MENTION

IN THE TRANSCRIBED CLASSIFICATION FOR A RELIGIOUS PROGRAM TO

UPPER ROOM RADIO PARISH

FOR THE PROGRAM SERIES

FAMILIES NEED PARENTS

THE INSTITUTE FOR EDUCATION BY RADIO
THE OHIO STATE UNIVERSITY

1 · 9 · 4 · 9

"FAMILIES NEED PARENTS" WINS CERTIFICATE OF HONORABLE MENTION

The radio series, "Families Need Parents," won a citation and honorable mention in connection with the Annual Institute for Education by Radio conducted at Ohio State University. The series, written by Carleton Morse and presented by transcription over more than a thousand stations during National Family Week, consisted of six fifteen-minute broadcasts dealing with parent-child relationships.

The family week programs of *The Upper Room* have won unusual acceptability by the radio stations of America. No religious transcribed program has ever been so widely used. Plans for the 1950 series are under way.

For several years I have been paying for 1,000 *Upper Rooms* for our church, "The First Methodist Church" in Everett, Washington. About 700 are mailed to members and friends; 75 go to two rural Sunday schools; the balance goes to the Old Folk's Home and the YMCA. The ones left after supplying the above are given out at the church doors on Sunday mornings.

For several months I have been wondering how I could help the men in the State Reformatory at Monroe, Washington. They have about 500 inmates, many of whom are younger men. After talking the matter over with the superintendent, Mr. Earl Lee, he said they could use 400 *Upper Rooms,* and the chaplain would see that they were distributed. So I am enclosing a check for $60.00 which will pay for 400 for the next six months.

C. C. Chaffee
2918 Colby Avenue
Everett, Washington

✣ ✣ ✣

These I give to all the patients (nearly all Catholic) and with one or two exceptions, all are gladly received. There are six reading rooms where I place several copies. I believe they answer a great need among them.

Rev. Edwin R. Baker
Onandaga Hill Presbyterian Church
Syracuse, New York

The ministers of the Jacksonville Area who participated in the School of Visitation Evangelism at First Methodist Church, Tampa, Florida. The Area includes the Florida and Cuba Conferences. Dawson C. Bryan led the school while Bishop Roy H. Short and Ed Pendergrass assisted.

Jacksonville Area School of Visitation Evangelism

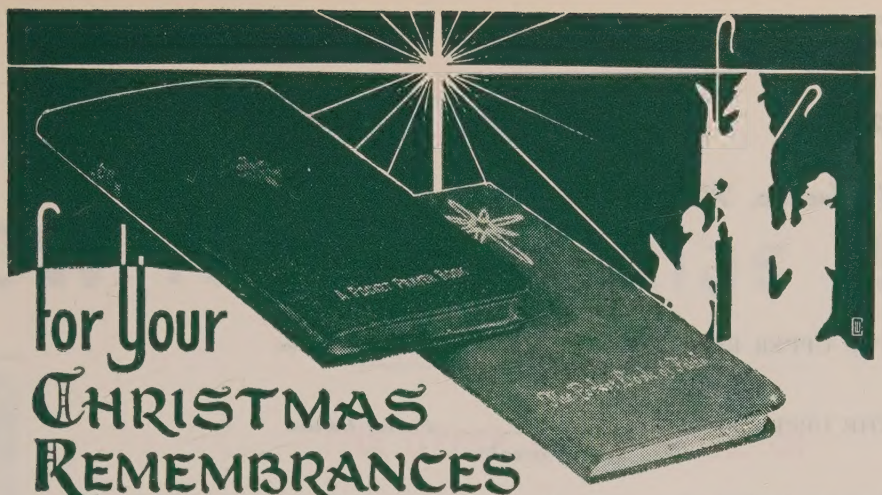
John M. Sikes, District Director, Tampa District

HERE are the impressive, visible results of the Advance School of Evangelism for the Jacksonville Area held in Tampa, Florida, September 19-23: 1,648 interviews! 221 first commitments to Christ! 200 transfers! 521 members! Dawson Bryan of the General Board of Evangelism, assisted by E. J. Pendergrass, executive secretary of the Conference Board of Evangelism, directed the program.

The program had its beginning at First Church, Tampa, Sunday afternoon, September 19 at which time Dr. Bryan spoke to a full house of ministers and laymen. Twenty churches of the Tampa District participated. The pastors, along with three ministerial representatives from each district, received instruction each morning from Dr. Bryan. They returned to their churches each night to instruct their local laymen and to visit in the homes. The invitation, "Come with us to Christ," became the invitation of many sincere, consecrated laymen as they visited from house to house in the name of Christ and His Church. This continued through Thursday night, completing four nights of visitation, resulting in 521 members for the Church.

Each afternoon the District Secretaries of Evangelism along with representative ministers from the seven districts, numbering 23 in all, were trained by Dr. Bryan to direct Schools of Visitation Evangelism for other ministers. It is hoped by this method that all ministers of the Area will have opportunity to learn of this Christlike method of winning souls. Hence, these men will be available to lead in district and sub-district Visitation Evangelism campaigns. Those attending from Florida Conference were: Thomas G. Mitchell, Monroe C. Hatch and Hoyt Tatum of the Gainesville District; W. O. Lutrell, G. C. Powell of the Jacksonville District; John B. Gill, Jr., and D. M. Mackey of the Lakeland District; Clyde Frazier, H. S. Austin, R. B. Chapman, L. F. Vanderwater and C. L. Frederick of the Miami District; E. E. Snow and Raymond Alley of the Orlando District; C. M. Sappington, L. E. Herndon and T. C. Osteen of the Tallahassee District; A. J. Armstrong, B. W. Carlton and John M. Sikes of the Tampa District. Carl Stewart of Havana represented the Cuba Conference.

More than 50 young persons participated in the work camp of evangelism held at Leesburg, Florida, September 6-12. Afternoons were spent in the communities of Leesburg, Fruitland Park, Tavares, Eustis, and Webster where the young people visited inactive and prospective members. Leaders of the work camp included Harry Denman, George Harper of the National Conference of Methodist Youth, and Warren Willis, Florida Conference director of youth work. At the close of the work camp, typical comments heard from the youth were "This is the greatest thing our youth program has ever had!" and "I've always wanted to talk to others about Christ and now I know how!"



for Your CHRISTMAS REMEMBRANCES

The Pocket Book of Faith **and** ***A Pocket Prayer Book*** **are favorite gifts for the Christmas season. Attractively printed and bound, their handy vest-pocket size gives added value as they slip so conveniently into pocket or handbag. If you don't have a copy of each, put them on your own Christmas list. Handsome, helpful, and inexpensive. 35 cents each, 3 copies $1.00.**

Use THE UPPER ROOM to Give Spiritual Meaning to the Christmas Season

Use *The Upper Room* as a Greeting Card—it costs no more than an ordinary card yet it carries a spiritual message not for just one day but for two months. Christmas envelopes for remailing *The Upper Room* are available.

In each gift package include a copy of *The Upper Room* to give a spiritual note—an expression that the giver has a regard for the real meaning of Christmas.

A subscription to *The Upper Room* says "I am thinking of you" every day of 1950. The six issues with their beautiful new covers and the meditations for each day make *The Upper Room* an ideal Christmas remembrance. Send your list at once. An attractive gift card will be sent in your name. Subscriptions are only 50 cents each, when two or more are ordered at one time.

Order Form

The Upper Room

1908 Grand Avenue, Nashville 4, Tenn.

Please send:

_____ *copies* THE UPPER ROOM _____ *Regular Edition* _____
(*which issue?*)

_____ *copies* THE UPPER ROOM _____ *Pocket Edition* _____
(*which issue?*)

THE UPPER ROOM, *either edition, 5¢ each in lots of 10 or more.*

_____ Christmas Envelopes *for remailing above, 1¢ each in lots of 10 or more.*

_____ Large Literature Rack, *$15.00* _____

_____ Small Literature Rack, *$5.00* _____

_____ *copies* The Upper Room Book of Christmas Carols _____
Nineteen of the best loved carols together with the story of the birth of Christ from the Bible and suggested worship services for Christmas Eve and Christmas Day
Single copy, 10¢; 12 copies, $1.00; 100 copies, $6.00

_____ *copies* The Way of Life by Jesus of Nazareth _____
Here is the Sermon on the Mount in the King James Version printed in attractive booklet style. An ideal gift or greeting. Attractive cover with Sallman's "Teaching Christ"
Single copies, 10¢; 12 copies, $1.00; 100 copies, $6.00

_____ *copies* A Pocket Prayer Book (a favorite gift) *35 cents each; 3 copies, $1.00* _____

_____ *copies* The Pocket Book of Faith (companion book to above) *35 cents each; 3 copies, $1.00* _____

_____ *copies* How to Conduct Family Worship at the Table *15 cents each; 8 copies, $1.00* _____

_____ *copies* Christian Nurture in the Home *25 cents; 12 copies, $2.50* _____

_____ *copies* Discipline and Discovery *35 cents each; 3 copies, $1.00* _____

_____ *copies* Laws of the Spiritual Life *35 cents each; 3 copies, $1.00* _____

_____ *copies* Little Lessons in Spiritual Efficiency *15 cents each; 8 copies, $1.00* _____

_____ *copies* Emergency Rations *10 cents; 12 copies, $1.00* _____

_____ *sets* The Bible Series (*four booklets*) *50 cents* _____

_____ *sets* The Comfort Series (*six booklets*) *50 cents* _____

_____ *sets* The Prayer Series (*six booklets*) *50 cents* _____

_____ Cover Cases for The Upper Room. *Processed leather cover into which each issue of THE UPPER ROOM may be slipped. An attractive and handsome gift with individual's name inscribed in gold. Will be appreciated by one who likes to keep The Upper Room beside his Bible. Only $1.00 complete. Send list of names early, if you want to give this beautiful and thoughtful gift for Christmas.*

Date _____ Amount Enclosed _____ Charge My Account _____

Send to _____

_____

Ordered by _____

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New for Christmas 1949

THE UPPER ROOM BOOK OF
Christmas Carols

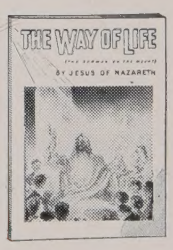
Here is an item you have been asking for: the best-loved carols for use in churches, schools, homes, together with the Christmas story from the Bible and suggested Worship services for Christmas Eve and Christmas Day.

Nineteen of the best-loved Christmas carols gathered together in a convenient booklet for use in caroling, in church schools, churches, entertainments, and at home. The booklet, twenty-four pages and attractive two-color cover, makes an unusual Christmas greeting—one that will not be discarded but kept and used in the years to come. Single copy, 10 cents; 12 copies, $1.00; 100 copies, $6.00.
Plain envelopes for mailing, 1 cent each.

The Way of Life

BY JESUS OF NAZARETH

(The Sermon on the Mount)



This Christmas you will find many uses for "The Way of Life." Use it as a greeting—suggest it to church-school teachers as an appropriate Christmas remembrance for their pupils. Keep a supply on hand.

Into the Sermon on the Mount, Jesus of Nazareth crowded much of the teaching that marks the beliefs and ideals of Christianity. It is truly the "Way of Life." This booklet, attractively printed in modern pamphlet style, carries the Sermon on the Mount in the King James text. Here is a beautiful booklet you will want to own and one that you will want to give on numerous occasions beginning with Christmas of 1949. Single copy, 10 cents; 12 copies, $1.00; 100 copies, $6.00.

The Upper Room

1908 Grand Avenue — Nashville 4, Tenn.

THE NATIVITY STORY IN ART

A beautiful booklet of Scripture, pictures and interpretations for the Advent Season, suitable for Christmas mailing to the congregation. Put Christ in Christmas with this drama picture story. May be used as the basis of a dramatized worship service for Christmas. Order in quantities of 50 or more for your membership.

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The Arrival of the Shepherds—Henri Lerolle
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20 Pages in TWO Colors, 15¢ each

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